

**JEWISH**

**I. ATTITUDES**

**A. Education**

**1. Secular**

**a. Elementary, Higher (High  
School and College)**



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JEWISH

The Jewish Charities, Report Book for 1936.

REPORT ON JEWISH EDUCATION

In the year 1935, the Board of Jewish Education reached about 9,000 persons, supervised 33 schools and conducted an experimental school, the Herzliah School, a Central Hebrew High School, a High School of Jewish Studies, and the College of Jewish Studies.

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MPA (ILL) PROJ. 20275

Chicago Jewish Chronicle, September 29, 1933.

JOTTINGS

by

H. L. M.

The Jewish People's Institute has undertaken a tremendous piece of work which should receive the whole-hearted cooperation and support of all who are interested in the future of the Jewish youth of our great city. With the closing of Crane Junior College, a large number of Jewish boys and girls who have started out on a professional career are unable to continue their studies. Dr. Philip L. Seman, Executive Director of the Jewish People's Institute, realizes the necessity of helping these ambitious Jewish students of small means, and is organizing a first class Junior College where the curriculum will be of such high standing

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Chicago Jewish Chronicle, September 29, 1933.

that credits will be given to graduates by acknowledged universities. For those residing in the immediate vicinity of the Jewish People's Institute, which is located at Douglas Boulevard and St. Louis Avenue, in the heart of the Lawndale district, this Junior College will be a God-send, as it will not only save them time and carfare, but also a considerable amount in fees which, to poor students, is an item of consequence. The fees at the Jewish People's Institute, for Junior College students, will be less than other similar institutions charge, while the curriculum will equal that of any of the accredited colleges.

It is a move in the right direction and should be encouraged in every possible way.



The Jewish Charities Minutes, October 27, 1932.

At the meeting of the Board, a report was made on the problem of Jewish education. The method of financing a system of Jewish education under the J. C. has been the subject of serious thought and discussion. The committee is of the belief that a form of Jewish education is desired by a substantial part of the Jewish community and that it is of benefit to the children who are involved in the various educational processes.

Accordingly, the committee submitted the following recommendation to the Board as a solution of the problem - that with respect to the allocation of subscriptions, the organizations in the J. C. shall be divided into two groups, those organizations dealing primarily with economic and charitable problems and those organizations dealing primarily with educational and cultural problems.

For the present all the affiliated organizations of the J. C. shall be classified in Group A with the exception of the Board of Jewish Education.

WPA (ILL) PROJ 30275

The Jewish Charities Minutes, October 27, 1932.

Group B shall consist of the Board of J. E. and other members that may be included hereafter.

Subscribers to the J. C. may elect what proportion of their subscriptions shall be used on behalf of Group B. Subscriptions not so designated shall be allocated to Group A.

This recommendation was to be discussed again in the future by the Board.

WPA (ILL.) PROJ 100275

Reform Advocate, December 6, 1930. p.459.

EDITORIAL.

The University of Chicago has prepared a new plan for its students and faculty and in a year will put the plan into operation. The essential elements in the plan seem to be the encouragement of the students, each according to his capacity, shortening or lengthening (and we imagine the latter only within reason) the term of residence at the university, and the cultivation in each student of the special aptitudes that he may have. Both of these details are necessary in our present social system, and for both of them there will have to be necessary checks.

It has been clear for a long time that our whole educational process is wasteful in two directions at least. In the first, it has become increasingly evident that students enter the university for whom a college education will prove a very expensive luxury. Family pride, based on a very worthy family, dictates that the children shall have a college education. Some benefit very greatly. They grasp the sense of world culture and find for themselves the tools, and gain the ability to use them, tools that will be theirs for the rest of their lives. The possession of these tools will make understanding men and women,



Reform Advocate, December 6, 1930. p.459.

capable of keeping abreast with the developments in human thinking and achievement. They may make their livelihood out of the use of these tools and may be inspiring teachers. Or they may enter industry, but they will always have the safety valve for their lives, a hobby if it has to be, of general culture. If they are not in the teaching profession, they help build up the general culture of a community. Their college education will prove to be a good investment, not only to themselves, in the enrichment of their lives, but also to the community at large.

But there will always be those in our present system, who will just enter by the skin of their teeth (by the way, a good Biblical quotation) and who at their shrewdest will select what students call "cinch" courses and will somehow or other come out of the university with a degree. The elective system, introduced by the late Charles Eliot and overdone by most universities, until the extent of the evil was seen, made the paths of these "cinch" students easy. There were lecture courses on subjects in which students could bluff it through, subjects that just gave long names to phenomena that people learn about in ordinary conversation. In the meantime, for the very important four years of their lives, when habits were being formed, not for childhood but for manhood,

Reform Advocate, December 6, 1930. p.459.

such students were learning how to be wasteful of time and how to fill up a precious day with next to nothing. The training for them is disastrous and all the harshness of the present up-building of the university is due to the fact that these students must and should, sooner or later, better sooner, be eliminated from the records of the university. It would have been far better for these students never to have entered the university, not because they did not learn something, they did - but they would have done very much better for themselves if they had gone immediately into industry and subjected themselves to the exacting time clock.

Some of us have come to the conclusion that the universities were becoming entirely too popular and that a better way of lifting the educational system and increasing the educational possessions of the younger generations would be to make the university accept the most promising and the most capable, but to lengthen the high school course for all children by a year or two. In other words, the work of the high schools should be crowded and with the addition of a year, the equivalent in text-book knowledge of two years at the university, might be given all children. After that they can go to work, or if they are gifted, go to the university.



Reform Advocate, December 6, 1930, p.459.

And most of us have come to the conclusion that the whole course of education, certainly for professional life, was too long. The years represented a tremendous drain upon the energy of the students and parents. And if this system allows students to work as they can work, there will be a possibility (of course within reason) for students to finish their preparatory work a little sooner. But there ought to be a warning. At worst the stay of four years at a university is not a total loss. There is some such thing as being subjected to the companionship of those who have culture. There is a spiritual and educational sunning which a generation ought to have to make it appreciate the whole course of the human line. One cannot just substitute sun-lamp for sunlight. One can not just drill through a university. There is an advantage in letting the culture sink in, at least in letting the various subjects get a coordination. Students ought to live with their culture so as to absorb and give it the proper place in their lives. In such a case, hurrying a student through the university will give him outward possession and not inner mastery of the subjects.

Of course the new method will put a strain on the students. It will put them on their own, so to speak, and the testing of the comprehensive examination at the end will tell, and only then, if, while they were on their own, they have



Reform Advocate, December 6, 1930. p.459.

really grasped the things they were supposed to have. But the teachers in such a system will have to be alert at every turn, and will have to be more than examiners on text books. Students can be selected that will fit into the system, out of the hosts of applicants for admission, but teachers of the sort required will have to be slowly developed. It may even be that the weakness of the system will be developed, not because of the failure of the students, but through the failure of the faculty. Students will take their comprehensive examinations but it is really the faculty that will be examined.

And just one more paragraph. The University of Chicago thinks it has something new in the elastic time schedule of the residence of students of the university. It is old. The old Yeshivah, as it was known in the Jewish communities, had the system hundreds of years ago. Students were admitted to the Rabbinical School and they began their studies and their work. When they were ready for examination they presented themselves to the examiners. Some students made the examination in two years, some in ten. It would be interesting to know why, in American Jewish life, we dropped the old method and accepted the American method, only to find that the advanced educational planning of America goes back to the method of the Yeshivah.

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WFA (LL.) PROJ. 30275

The Reform Advocate, Volume 78. Week of September 28, 1929, Page 207.

Max Epstein has donated \$1,000,000 for the erection of an art building at the University of Chicago.

Jewish Peoples Institute Observer, January 28, 1929.

### School of Commerce

The school of commerce has made practically no progress during the last year, although our equipment is of the best and our instruction is one of efficiency. The student body has not grown, but has been stationary, and at times has been even at a lower figure than in the peak reached last year about this time. The causes are, perhaps, difficult of analysis. In the first place, there seems to be a general falling off of the students who take up commercial work in the neighborhood. One of the neighborhood schools has closed its doors altogether.

The number of students in our high school who take commercial school work, is very small and less in proportion than perhaps should be the case. This may be due to a reaction on the part of the students to the general demand for commercially trained people in the fields of stenography, typewriting and bookkeeping when positions are difficult to obtain because of an oversupply of those seeking employment in the field. Then again, the present day commercial school practice is, of late, not conducive of growth in numbers.



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Jewish Peoples Institute Observer, January 28, 1929.

Too many persons, instead of attending a specified course lasting over a period of time such as one must do in taking high school work or in obtaining instruction in music or in other branches of study, try nowadays to get into the business world in the shortest time possible. Believing that a few months of instruction is sufficient to get some kind of position. A student will, without proper preparation, go out and seek employment. Sometimes the student comes back for more instruction.

At other times the student makes her way through various odd jobs until the business world itself has perfected her knowledge sufficiently to enable her to hold a position. The tendency of shortening the time of attendance at the commercial school is, therefore, very marked of late. Coming for a period of a few months to acquire some knowledge and to hurry off into the commercial world is not wise conduct, of course, but it seems to be the vogue nevertheless.

(ILL.) PRU. 1. 30275

Chicago Hebrew Institute Observer, January 28, 1929.

For the past nine years, we have been accredited by the University of Illinois, and on January 14, 1928, we received the following communication from Professor H. A. Hollister, high school visitor of the University of Illinois, which reads: "On my recommendation, as a result of a recent visit, the Council of Administration has approved the renewal of accrediting your high school for a term of two years, or until June 30, 1930. The enclosed card should be permanently filed in your office as property of the school."

The credits referred to in Dean Hollister's letter are as follows: Algebra  $1\frac{1}{2}$  credits; Plane Geometry 1; English Composition 1; English Literature 3; Latin 3; German 2; French 2; Hebrew 2; Ancient History 1; Medieval and Modern History 1; Civics 1; Economics 1; Business Law  $\frac{1}{2}$ ; Physiology  $\frac{1}{2}$ ; Physics 1; Chemistry 1; and General Science  $\frac{1}{2}$ .

The school has been accredited, as stated, for the past nine years, and it is our hope that it will continue to be such for many years to come. Many of our graduates are attending some of the leading Universities in the Middle West.



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Chicago Hebrew Institute Observer, January 28, 1929.

Many have already graduated and are following one of a dozen professions. We have made it our business to keep in touch with the universities regarding the students who have graduated from our high school, and it is gratifying to state that we find that in most instances they represent exemplary students in the schools they are enrolled.

With the excellent faculty and the splendid physical facilities, which include a library, lecture hall, class rooms, laboratories, as well as recreational lounges for the students, and a faculty of excellent experienced teachers, which represents some of the best high school teachers in the city, we should continue to grow in numbers as well as in service rendered.

This it may be evident that our student body is of a kind which fully deserves the efforts made by us in its behalf. It is a serious, hard-working lot. It is not, therefore, only a piece of Americanization work that we are doing here in our high school, but an actual achievement in human improvement that we are effecting. Our students may not all become leaders of the Jewish community of their generation. They will all, nevertheless, be better citizens, better human beings and will be able to contribute more to the general social body of our community.

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JEWISH

The Reform Advocate, Vol. 75, P. 661, Wk. of June 30, 1928.

Julius Rosenwald has donated \$75,000 to the Board of Jewish Education of Chicago for the erection of a Central Educational Building to house the College of Jewish Studies, the Central Hebrew High School, and an Elementary Practice School for Teachers in Training.

Mr. Max Adler has donated \$5,000 to the same project. The building will cost \$125,000.



The Chicago Chronicle, Wk. of June 15, 1928. Vol. 13, p.2.

For the first time in the history of Lawndale, a student of this community has obtained the honor of securing admission to Annapolis.

The honored student is Max Silverstein of 3236 Douglas Blvd. He received the appointment through Congressman A. J. Sabath of the 5th District and will leave on June 11, for the school to undergo the final examinations.

As a student at Crane Tech, Max was always high in his studies. He is 17 years old and a graduate of the class of '27. Athletically, Max has always ranked high having been a member of the football squad at the school for the past two years.

While at Crane he was a reporter for the Crane Tech Chronicle, and also a member of the Triangle, Crane's honorary student society.

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The Reform Advocate, Vol. 75, Wk. Feb. 25, 1928, P. 90

Max Epstein, who has established the Max Epstein Clinic at the University of Chicago, has given the Union \$100,000. to be subscribed to the building fund of the Chicago Lying-In-Hospital. Mr. Epstein's contribution is to be used to establish in the Lying-In Hospital building, an out-patient-department which shall be operated as part of the Max Epstein Clinic.

Mr. Epstein stated that he desired the fund to be used to foster the prevention of infant mortality, associated with pregnancy, child-birth, and the early life of the infant.



WPA 4113 PPA1 30075

Courier, July 31, 1927.

**JEWS LEAD UNIVERSITY OF CHICAGO HONOR STUDENTS.**

An announcement of honor students at the University of Chicago showed that 81 percent of the seventy-nine students who won awards are from the City of Chicago, although they comprise only 45 percent of the under-graduate body.

Seven students achieved a straight "A" average. These, all from Chicago, are Raymond Dickson, 1654 E. 70th St.; Jenna Aldean Sibboney, 1905 N. Sawyer Ave.; Harold Haydon, 6120 Ingleside Ave. 1 Robert Palmer, 2929 Eastwood Ave.; Donald Bond, 7106 Normal Blvd. 1 Florence Krimmel, 7635 Sangamon Ave.; and Dorothy Barker, 3746 North Racine Ave.



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Daily Jewish Forward. Jan. 27, 1927.

STRUGGLE OF THE ORGANIZED WORKERS TO SECURE A BETTER  
EDUCATION FOR THE CHILDREN IN THE PUBLIC SCHOOLS

The organized workers of Chicago began a campaign against the policies which are being put into effect in the public schools by the Chicago Board of Education. This campaign deserves the aid and assistance of every right-thinking person, and of every worker whose children attend the public schools.

The controversy is presented by the representatives of the trade unions in the following manner: "Who shall determine the policies of the public schools," they ask; "the parents, or the large business enterprizes represented by the Chamber of Commerce, the Union League Club, the Employers' Association and the Rockefeller Foundation?" At present the parents have no voice in the administration or in the planning of the curriculum of the schools. Even the teachers, who unquestionably have a right to voice their opinion with regard to the system of education, are not permitted to express their views.

Dissatisfaction with the methods and policies of the schools started when the

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Daily Jewish Forward, Jan. 27, 1927.

big business interests secured the appointment of the present superintendent of schools, who was engaged mainly to suppress the union activities of the teachers, and establish a factory system in the schools.

The new superintendent has succeeded in carrying out these objectivies to such an extent that the teachers have started a campaign against his activities, and have appealed to the city council and to all the unions of Chicago. It is the topic of the day.

What are the grievances of the union teachers against the present system of education, and what is the attitude taken by the new superintendent toward the teachers' union? The teachers, in their criticisms of the superintendent, state that he ignores their organizations; does not recognize their unions; and refuses to deal with their representatives. Furthermore, he does not permit any of the teachers to voice their opinions, to make any suggestions, or to say anything that will lead to the betterment of the system of teaching or of the education of the children.

Whenever a school teacher writes the superintendent regarding educational



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Daily Jewish Forward, Jan. 27, 1927.

methods, he immediately sends the letter back to the principal of the school stating the name of the teacher who wrote it (in a "stool-pigeon" fashion). He will not accept any advice or any opinion from a teacher.

The first step taken by the superintendent to stop the teachers from "interfering", was to let them know that he will not tolerate any questions about, or opinions of, the schools. Then the teachers' councils, that have been in existence for so many years, were forbidden to meet in the schools, the superintendent claiming that the councils met during school hours. When he wishes to speak to the teachers he sees to it that only those teachers are chosen who will not express their own opinion in his presence. The result is that the views of the organized teachers are not expressed and are not recognized by the superintendent of schools. Questions relative to the school's administrative system are not discussed, because he acknowledges neither the teachers' organizations nor a representative of the teachers' union. The attitude of the superintendent of schools toward the teachers is much the same as the attitude of an employer of a corporation toward his employees: both refuse to recognize any union in their organization and find it unnecessary to listen to the opinion of the organized workers.



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Daily Jewish Forward, Jan. 27, 1927.

This issue is only one of the many issues over which the organized workers are carrying on their campaign against the superintendent and the board of education, which permits its representative to lord over the schools and over the thousands of teachers like a Mussolini.

The intensity of the campaign increased when the board of education installed the platoon system in the public schools. This system was established in the public schools as an experiment on July 9, 1924. It was said that this system would save the schools money. The children, under the platoon system, are sent from one room to another and are instructed by different teachers during the day. They visit five or six classrooms and have a different teacher in each classroom. As a result, the school administrators claim that all the rooms are used every minute of the day for instruction purposes; for, when one group of children leave a classroom, another group immediately refills the room.

The actual result of this system is, however, that the children do not learn very much. They run from one room to another, and the teachers cannot teach the children as children should be taught. The teachers do not have an

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Daily Jewish Forward, Jan. 27, 1927.

opportunity to become acquainted with the children. As a result, the personal influence of the teacher is lacking, and the teaching makes no impression upon the children. The rooms are overcrowded with children, and a factory system is established in the schools. Such a system is good for the bosses in the factories but is not good for the children in the schools.

The organized workers are opposed to the junior high school system which, like the platoon system, was installed as an experiment. The administrators put their plan into effect in over a dozen schools without asking the parents, and without listening to the protests of the organized workers. The junior high school system decreases the opportunity of the young children of receiving a higher standard of education in the senior high schools. They are taken out of the elementary schools before they are prepared to leave, and sent to the junior high schools. As a result, the children graduate from the junior high school without possessing a sufficiently balanced education which would enable them to struggle for a living in this industrial world, to be independent, and to have the necessary education to solve the existing problems of life.



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Daily Jewish Forward, Jan. 27, 1927.

The large business interests, the Chamber of Commerce, the Union League Club, the Employers' Association, the Rockefeller Foundation, and the great capitalistic newspapers realize that the methods of education introduced by the new superintendent are beneficial to their interests, since these methods mean reduced taxes, greater economy, and no new school buildings.

The platoon system promotes cogestion in the schools. Children attend only half a day, instead of the customary six hours a day. Moreover, it is a well-known fact that while about six or seven percent of elementary school graduates entered high school twenty years ago, sixty or seventy percent enter high schools today. This fact shows that a large majority of workers' children, as a result of the wishes of their parents who are willing to make the sacrifice in order to secure for their children a better education, have the opportunity of going to high school. Along came the school administrators, cheapened the educational contents of the curriculum, shortened the period of instruction, and converted the schools into factories--in order to create a supply of cheap help for the industrial magnates and corporations of Chicago.



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Daily Jewish Forward, Jan. 27, 1927.

The organized workers are aware of the dangers emanating from the new educational system for the workers and their children. Therefore, they have started a campaign among the entire labor movement in Chicago in protest against the persons chosen by the mayor and the board of education. The workers know that the mayor picks only those persons who are recommended by the business interests of the city. When the time came to appoint members of the board of education, the mayor selected three bankers and only one union man, although the Chicago Federation of Labor recommended a well-known, experienced, high school teacher who was a member of the teachers' union. The mayor evaded the recommendation, and appointed persons known for their opposition to unions--especially to the teachers' union.

The vice-president of the Chicago Federation of Labor, who is the chairman of the committee on schools of the city council, introduced a resolution in the city council stating that the board of education should consist of five members who will devote all of their time to public-school matters.

The resolution also proposed that the mayor should appoint these members, subject, however to the approval of the city council.

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Daily Jewish Forward, Jan. 27, 1927.

Moreover, should any of the members prove to be detrimental to the school system, the city council would have the authority to remove the member by a two-thirds majority vote. This plan would mean that the members of the board would be made responsible to the representatives of the citizens. According to the present system, the board of education is responsible to no one; its members cannot be retired, nor can they be discharged. They are responsible only to the big business interests, with whom they are personally connected.

The organized workers demand a new method for selecting the administrators, and the election of the members of the board of education by the citizens. Those elected should be educated and should be able to represent the great educational institutions possessed by the citizens of Chicago.

The campaign by the Chicago Federation of Labor against the commercialization and industrialization of the Chicago public schools deserves the support of every person who realizes the importance of maintaining the schools in the interest of Chicago's half-a-million children.



The Chicago Chronicle, Wk. of Dec. 3, 1926. Vol. 9, p.4.

**WANTED: A DOWNTOWN COLLEGE BUILDING. Editorial.**

Chicago, singularly rich in educational facilities, is yet backward in one important branch. While the University of Chicago maintains a college downtown, and Northwestern University has its professional schools on the McKinlock campus and on Lake Shore Drive, neither serve adequately the thousands of people who would like to continue their education, but find it impossible to matriculate in the day classes of the universities.

The professional schools of Northwestern University are chiefly for graduate students. The would-be student who has had only a high school education, or one or two years of college is thus automatically barred. The University of Chicago, on the other hand, through its University College in the Lake View building, gives a fairly complete undergraduate course, with the cream of the university professors as instructors. Meritorious as this work is, however, it is sadly hampered by material conditions. Courses requiring laboratories must be held on the South Side, thus debarring many students.

We Jews are, happily, much interested in higher learning. Many of us have emigrated to this country in order to escape the baneful, numerous clauses so prevalent in Europe. But another clause operates in this country. It is an economic

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The Chicago Chronicle, Wk. of Dec. 3, 1926. Vol. 9, p.4.

condition. Many must work for their livelihood during the day, their only time for study being at night.

Every encouragement, should be extended to the University of Chicago in its, as yet, tentative plan for a building downtown. It seems to us that the logical place for such a structure would be in Grant Park, possibly in connection with the Art Institute-Goodman Theater group. An endowment and building fund will probably be necessary, but we are sure that this fund will be quickly subscribed for, if not over-subscribed.

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JEWISH

WPA (ILL.) PROJ. 30275

The Reform Advocate; Wk. of July 10, 1926, Vol. 71, p.790.

A Jewish boy has achieved one of the most remarkable records in the history of the University of Chicago, by winning five scholarships in four years. S. Wm. Halperin entered the university in October, 1922. He received his bachelor's degree at the end of three and one-half years, during which time he won four scholarships, three in history, and one in French. Entering the graduate school of the University of Chicago in March, 1926, Mr. Halperin has just been awarded his fifth scholarship, the graduate honor scholarship in the department of history for the year '26-'27.

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JEWISH

Chicago Hebrew Institute Observer, May 11, 1926. WPA (ILL.) PROJ 2007

### SPECIFIC JEWISH ACTIVITIES

As to the Jewishness of our institution and the extent to which we shall direct our program I have already spoken earlier in this report. I want here merely to give certain specific Jewish activities conducted during the past year. We have cooperated with the Jewish Education Committee in promoting the Circle of Jewish Children, which has participated in many club activities and holiday celebrations; assisted in registration of the Kodimah Hebrew School, which meets two days a week at the Institute. The Observer gave publicity to all Jewish education projects, such as the Hebrew School, the College of Jewish Studies, etc. Meetings of the Jewish Educational Committee were held at the Institute, also the High School Educational Society's meetings were held at the Institute, where the foundation for the organization of the High School Jewish Youth Movement was laid. The Jewish Youth, organ of the League, is sold at the Institute to students at reduced rates.

I have already referred to the exhibitions of works of Jewish artists;



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Chicago Hebrew Institute Observer, May 11, 1926.

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also to the biblical backgrounds and Jewish themes woven into the program of the Institute's Jewish Art Workshop. We cooperate with young Judea in the development of a club program. Chicago young Judea held two large affairs at the Institute, one celebrating the opening of the university in Jerusalem, the other a holiday get together. In addition to the many Institute celebrations, outside Jewish organizations used the Institute as a center for holiday festivals and pageants. The following list will indicate the extent to which the holidays were celebrated:

Purim 1925.

March 10. Circle of Jewish Children's Purim celebration.

March 12. I. B. D. Purim party.

March 14. West Side Sabbath Schools' play and entertainment.

March 15. Pernix S. C. Purim dance.

March 15. Winchester and Miller Streets Talmud Torahs. Resolved: That Esther was justified in not disclosing her Jewish identity.

March 15. Girls' Club's Purim rally. Central Post Office for Shalach Monos.

March 22. Portuguese Israelite Fraternity's annual Purim dance and entertainment.

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Chicago Hebrew Institute Observer, May 11, 1926.

Pesach 1925. April 12.

Girls' Democracy, Junior Girls' Club Council's Pesach party.

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Shevuoth 1925. May 31.

Circle of Jewish Children's Shevuoth celebration.

Rosh Hashonoh and Yom Kippur 1925.

High holiday services by congregation Beth Israel. Portuguese Israelite Fraternity (Sephardic), special children's services under the supervision of the Jewish Educational Committee.

Sucooth 1925. October 12.

Circle of Jewish Children's Sucooth program. Simohath Torahs parties by congregation Beth Israel. Portuguese Israelite Fraternity.

Chanukah 1925.

Institute's Chanukah pageant and play. West Side Sabbath Schools' celebration. Adas B'nai Israel. Winchester and Miller Streets Talmud Torahs.

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Chicago Hebrew Institute Observer, May 11, 1926.

WPA (11) PROJ 30274

Circle of Jewish Children.

In cooperation with Jewish nationalistic and Zionist organizations, the Institute was used as a station for the following Tag Days:

1. Poale Zion Palestine Workers fund.
  2. National Fund Flower Day.
  3. Zeire Zion Pioneers Fund.
- Jewish National Workers Alliance Culture Fund.

The above activities were for the main branch only.



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JEWISH

Sinai Congregation, Executive Board, Minutes, April 9, 1925.

REQUEST \$5,000 CONTRIBUTION

A communication was also presented by Mr. Greenebaum from the Chicago Public School Art Society, requesting a contribution of \$5,000 for the purchase of pictures in the new High School to be shortly erected by the Board of Education and named after Dr. Emil G. Hirsch.

This matter was referred to a special committee.

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JEWISH

Forward, July 21, 1924.

WHY ARE SCHOOL TEACHERS AGAINST A "PLATOON SYSTEM" IN CHICAGO?

(Editorial)



A short time ago, the Federation of Chicago School Teachers published in the Chicago press, a declaration, in the form of a paid advertisement, showing with many strong and logical arguments why the parents sending children to school should be explicitly against the proposed "Platoon System" which the new Superintendent is trying to put into operation in the public schools of Chicago.

The members of the Chicago School Board, who are part of the powerful political machine of the present city government, uphold the Superintendent

Forward, July 21, 1924.

and support him in his plan to establish the "Platoon System." Thousands of Chicago school teachers are openly against this "platoon" plan, and in their fight against it, they are being supported by all organized workers of Chicago, through their representatives in the Chicago Federation of Labor.

Again, on the other hand, we see certain capitalistic newspapers strongly supporting the Superintendent's new plan. The one fact alone, that those supporting the plan receive free space in the newspapers and those opposing it have to publish their explanations in paid advertisements, is in itself sufficient proof of the partiality of the reactionary press even if it is not mentioned editorially.





Forward, July 21, 1924.

First of all, let us explain as briefly as possible, in the limit space of a light article, what is the Platoon System. They want to establish in the Chicago schools; then we will see why the teachers are so strongly opposed to it.

Chicago has long been suffering a shortage of school buildings. The schools existing now are overcrowded, and tens of thousands of school children are as a result, forced to stay away from school half days, just because there is not sufficient room for them.

This great problem exists not only in Chicago, but in many other large cities, particularly in the Middle West, where the population, for the

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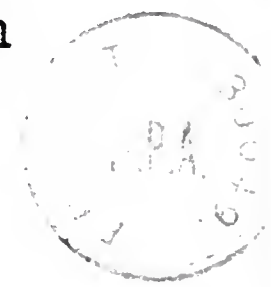
last twenty years has been steadily increasing. Along with the increase in population, the city itself naturally expanded to a great extent. Tens of thousands of houses were built, whole tracts of land that until not long ago had ever been trespassed human beings were built up. All those who built the new houses, and even those who did not **build** but who bought a few lots in one of these vicinities where new streets have been laid, must have paid large sums in taxes for the improvement made by the city, as for instance, sidewalks, sewers, and paved streets. The vast growth of of the population required the erection of new schools. This is as necessary an improvement as sidewalks and street pavements. But for this improvement, they run short of funds. The owners of houses the values of which increased to hundreds of millions, and those who have gained wealth as a result of the vast growth of the population, never were taxed even



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one per cent of the real value of their wealth. Besides, you should not forget the fact that every city administration, squandered millions for graft, so that when the question of building schools was brought up there just simply was no money.

Then, what is to be done about it? How can this problem be solved? There are two answers. One is to fill the classrooms with twice as many children as they can seat, with one teacher in charge of four or five classes, instead of one, in the same room; the remainder of the children waiting for a few hours outside the classrooms and in the school auditorium, like a flock of sheep, until the classroom is vacated. This will work like one mass-meeting after another. According to this system, one teacher will have to teach from five to six hundred children instead of seventy-five. The result will be that the teachers will not be able to teach their own classes properly.





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This, in short, explains the "Platoon System" the Superintendent is trying to introduce, and which is being supported by the members of the School Board.

The second answer to this serious problem is, given by the teachers, who are supported by every right-thinking citizen in Chicago.

The teachers claim there is only one way to solve this problem, and that is to build more schools. They emphasize the fact that this "Platoon System" will positively have an injurious influence, both spiritual and physical, upon the school children. The teachers still have in mind the total failure of the experiment that was made in the cities of the Middle West.



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Let the owners of houses, whose value amount to hundreds of millions of dollars not try to wiggle out of paying taxes, say the teachers. The city will then have more than enough money to build more schools instead of having to introduce a system that will bring more harm than good to the children.

It is hard to say which of the two sides will triumph but of one thing we are positive, that if this question be left to the citizens of Chicago, so that they may have the last word in it and through a vote decide whether they want a "platoon system" or not, they will surely support the teachers and decide in their favor and against the Superintendent and the politicians who support him.



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JEWISH

Forward, June 15, 1924.

## GRADUATION DAY HAS BECOME A JEWISH HOLIDAY

To the list of Jewish holidays should be added another important holiday, Graduation Day.

Of course, Graduation Day is not essentially a Jewish holiday, but it is certainly a great holiday for the Jews. On that day the glory of Jewish children and the pride of their parents transcend everything else. In fact, to the proud Jew, reflecting somewhat partially on the splendid representation of Jewish children in the commencement rituals, it seems as if Commencement Day is an institution for the exhibition of Jewish love for knowledge.

For indeed, Commencement Day, wherever it may be celebrated, is a great day for the Jews, who participate in it to get degrees and awards for meritorious intellectual distinction.





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Whether it be in old-time tzarist Russia, where Jewish students were discouraged by inhuman restrictions and exacting quotas, or in the halls of the celebrated Harvard University, in the "Land of the Free," where restrictions against Jews are now under discussion, the names of Jewish children occupy prominent places on the honor roll. In proportion to school population, Jewish children obtain more honors of distinction and awards than any others.

It has been thus for ages.

Where knowledge is garnered, where the written or spoken words of intellect is propounded, where the principles of science are expounded, Jewish children have been always in the rank of the distinguished; a virile, inspired, proportional majority in the minority that distinguishes itself in the halls of intellectual training.

Probably this is why some of the orthodox Jews repeat in their prayers,

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in the midst of persecution and strife, that the Jews are "God's chosen people," and probably this is why the Jewish race cannot be extinguished. The hunger for knowledge and the struggle therefore are nature's greatest gifts to the human race. The Russian tzars and other tyrannical rulers of history, surrounded by mighty armies and powers of destruction, were overthrown by weak, poverty-stricken individuals, martyrs pining away in dungeons but wise with knowledge, - knowledge ready for action. The man who haunts the halls of a public library, though his clothes be shoddy and his diet meager, will have a greater share in the destiny of the human race than the one who sits in the throne of the mighty and reigns in the halls of the powerful. The people who have knowledge own the world, runs an oft-repeated saying which deserves repetition.

No, the Jewish people do not own the world; they do not aim to, nor do they stand in line for a lease on the strife-ridden orb through their intellectual distinction. But their gift of intellect does stand them in good service in their struggle for self-preservation.



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Arthur Brisbane, the famous editorial writer and editor, has reprinted in a number of papers one of his excellent editorials on the Jews, originally published in the Hearst newspapers. As a keynote to this splendid editorial the following paragraph follows:

"Jews, like others, search for fame, money, honor. But before all, they put education. That is why they succeed.

"The Jews will live and work for thousands of years to come, because they value knowledge, get knowledge, and use knowledge."

There Mr. Brisbane puts his finger on the finest point of the Jewish race. "No other people in the world put as high a rating on education, struggle for it so, is forced to overcome so many bars and obstacles, as the Jews, no matter in what land under this glorious sun."

Virtually, our fight for education is our fight for preservation. And



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this blessed trait, this hunger for education, for knowledge, is inherent in us. We have been raised with it for generations. And the many of us who have gone further and see a light that is greater than nationalism, who struggle in the ranks of fighters for the emancipation of the working class and against suppression in general; those of us must also acknowledge our idealistic tendency as born of the racial trait: the Jewish hunger for education and knowledge.

No parents are prouder of their children's education than the Jew; no parents in the world struggle more or are more willing to endure heavier sacrifices for their children's education than they. To our knowledge it has been thus in Europe, and it is so in America, where the immigrant parents slave in the shop so that their children may get their education.

Indeed, this is not intended as a hymn to the Jewish race. We are as good and as bad as any race. It is, however, a hymn, and a sincere tribute to Jewish parents and Jewish educational spirit, which has no equal among any race and for which everyone should be glad, radical, orthodox assimilator, as well as nationalist.

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At this month's commencement exercises, you will notice meek, unpretentious Jewish mothers and fathers lost in the turmoil; perhaps neglected even by their children, but with tears of joy in their glowing eyes, more jubilant than the noisiest in the merry crowd. They participate in the celebration quietly, heartily; too filled with pride and joy, at their children's ascendance in the world of education, to speak or shout their feelings, except through a bashful tear, which seems to be the eternal Jewish emblem in sorrow and in joy.

Jewish **parents**, how wonderful and devoted you are! How much the cause of education owes you for your devotion to your children's education!

Who but Jewish children are in the majority in the handful of plucky youngsters who work their way through college doing all kinds of labor during recess hours to attain an education?

In Jewish families, more often than in others, you will find sisters



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working in shops and factories to help a brother go to school; brothers toiling long hours and deferring marriage and careers to see a younger brother through college. Education is our watchword.

Get any Jewish parent in conversation about his children and you will find that his heartiest boasts are: "I have a son, - long life to him, - who is in his last year of college," or "My little grandson, you know, my son's, the lawyer's child, - what do you think of him? He has already skipped two classes in school...Eh, isn't he good?"

And the same reverence for education is held by the Jews all over the world, under all conditions...

In his editorial on Jews, Arthur Brisbane writes the following:

"Stupid prejudice, some of it in pretentious little private schools, some in pretentious, big Harvard College, would discriminate against the Jews and cheat them of education.





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"Too late for that. The Jews know education's value and will have it."



He then goes to the length of quoting a Talmudic maxim to the effect that, "Jerusalem was destroyed because the instruction of the young was neglected." He also quotes a number of other Hebrew sayings, which deserve to be repeated here.

"If thou hast acquired knowledge, what canst thou lack?" "If thou lackest knowledge, what canst thou acquire?" "Do not confine your children to your own learning, for they were born at another time."

"Teach the children of the poor without compensation and do not favor the children of the rich."

"One who teaches a child is one who writes on clean paper."

"Honor the sons of the poor; it is they who bring science into splendor."

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"Ignorance and conceit go hand in hand."

"He who instructs a child is as if he had created it."

"Without knowledge there can be neither true morality nor piety."

"Who are you whose prayers alone have approval?"

"I am a teacher of little children."

In the discussion of restriction against Jews at Harvard, recently, the venerable dean of the university expressed the opinion that such a step may be beneficial, because the success of the Jews in the schools provokes Anti-Semitism and creates Jingoism who fear intellectual Jewish domination. Even if such is the case, and although the threatened restrictions may be instituted to one degree or another, Jewish children will go on obtaining an education, keep on going to school one way or another, be selected on

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merit, and in spite of prejudices, for the delivery of valedictorian orations, be selected to the Phi-Beta-Kappa, be the foremost among those who are awarded prizes for distinction, have the pride and zest for education which is characteristic of them and which cannot be extinguished.

In a great measure, in fact, these bars and restrictions of the past and the present make Graduation Day a great holiday for Jewish parents the world over; a holiday shared by the orthodox and the free-minded alike,- a true Jewish holiday in tradition and spirit.



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COMMENCEMENT DAYS AT OUR SCHOOLS AND HIGH SCHOOLS

Another two weeks and the commencement exercises in our public and high schools will begin. The streets of Chicago will be dotted with the slim figures of young girls, clad in white, with bouquets of roses and carnations in their right hand, and diplomas tied with ribbons in their left. In contrast with this feminine adolescence there will be the boys, all in black and brown, ready to forsake their Alma Mater for higher institutions, for fields of achievement, for that web of entanglements we call life.

To consummate years of school full of difficult examinations and quizzes, to sweeten the memory of unpleasantness and wrangling between teachers and pupils, is the purpose of commencement exercises. It is the crowning event of every pupil, boy or girl.

It is a praiseworthy purpose, indeed, since the result of the exercises is an abundance of pleasant experiences and things to be remembered in years to



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come; in the future, a chain of memories, a hoarded-up treasure of past adventures, incidents, reminiscences. As long as commencement exercises make our school day interesting and gratifying, they should be hailed by everyone who has ever attended, or is attending, any educational institution.

Take, for instance, one's own graduation from elementary school; it may have happened years ago; still it is free and alive in one's memory, prominent like a buoy in the sea. Graduation is one of the landmarks in a man's life. Like a wedding; or like a youngster's first love proposal, it remains distinct and vibrating in the memory, keeping alive many fond associations.

Graduation exercises, like any other ceremony, are wrapped in a cloak of solemnity and magnificence. At any rate, in the mind of the inexperienced boy or girl, the very preparation for this important occasion is enough to fire their expectations. Weeks before the grand event, the pupils rehearse the sad tunes of the farewell songs, the recitations, the grand march into the auditorium, under the strains of some somber music; the exact manner of walking over to the platform and receiving the longed-for diploma from the





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hands of the venerated principal or alderman of the district; the obeisance they are to pay as expression of thanks for their education and the diploma.

The rehearsals in themselves are sufficient to engrave these last days of school in the memories of the children. Then the "night of nights" arrives,- the commencement exercises. Can one forget that night? Unless one be a trifle more or less than human, the memory of it will always linger in the heart.

There, on the platform, sit the leading minds of the community, represented by the school authorities, political leaders of the district, each and everyone a model of what can be accomplished through diligent study and obedience to elders. The back seats of the auditorium are occupied by the parents and relatives of the graduates, all in their best attire and the happiest of countenances, with eyes turned to the entrances in the background.

Slowly the school-band starts, the doors swing open and out of the darkness of the corridors march the few hundred. The boys wear neat black suits, white ties, well-groomed shoes glistening in the bright light of the lamps. The girls are dressed in white, red roses pinned to their belts, ribbons of blue





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entwining their hair, white slippers and stockings as clean as their experience. Two abreast, they stride, chests protruded with pride as they notice, out of the corners of their eyes, the fond glances of their parents and the smiling faces of the teachers.

Then the program starts. The "Star-Spangled Banner," sung by all assembled, is followed by addresses. In between the speeches, come selections by the graduates: recitations songs, short dialogues, and the valedictory.

The valedictorian is the best orator in the class.

His parents are the proudest parents in the world, except, perhaps, the parents of the winner of the prize for general scholarship. His farewell speech, composed by his teacher of English, and addressed in turn to his fellow graduates, teachers and parents, is delivered with all the gusto and flourishes that a lad of about thirteen can command, and is appreciated by everybody, but particularly by the parents assembled, most of whom do not quite understand the English language, not to mention the English used by a teacher in the writing of a valedictory.



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Finally, the diplomas. The last chords of the farewell song die away under the vaulted school roof; pupils, teachers, and parents mingle to say good-bye to each other.

Ah, those final handshakes with your favorite teacher, your hesitant thanks, the regrets which for the first time creep into your heart, the trembling emotions, as you now cast your final glances at the building where the years of your childhood were spent!

Hundreds of youngsters, in their holiday clothes, strut about through the night at the side of their parents, with diplomas, symbols of achievement, clasped in their hands; the words of the farewell song still ringing in their ears.

Forgotten are the bad days at school, the grudges against the teachers, the fear of examinations; a silent sadness pecks and pecks with its blunted beak.





Forward, May 22, 1924.

WPA (ILL) PROJ. 30275

### THREE JEWISH CHILDREN OF MARSHALL HIGH SCHOOL WIN SCHOLARSHIPS

The young hearts of Libby Shnitzer, Freeda Jacobson, and Max Newberger, Jewish students of Marshall High school, beat faster yesterday when the chairman of the Scholarship Committee made known that they were the three fortunate ones to win the scholarship prizes awarded each year by the Marshall High School to its three best scholars.

Libby Shnitzer, who won first prize, consisting of a memorial scholarship valued at \$150, was overwhelmed with joy.

Miss Shnitzer felt as though she was in seventh heaven. Her eyes sparkled with joy when all her teachers and school-chums shook her hand to congratulate her for her victory. She bashfully thanked everyone and rushed home to her parents with the glad tidings.

Likewise felt young Max Newberger when he learned he was the winner of the second prize. Max is popular in high school for his untiring work in the



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Literary Club and in the Club of Science of the school. His readers like him for his quietness and seriousness. With modesty he received the news that he had won the second scholarship prize.

Freeda Jacobson was the third to win a prize. The news that she had won the University of Chicago scholarship, a prize given by the Marshall High School, excited her so that she could not find words to express her appreciation.

The winners have excellent records both in elementary and high schools.

Miss Freeda Jacobson's prize for good conduct and excellent work will enable her to attend the University of Chicago.



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WHY ARE THE WORKERS AGAINST THE NEW JUNIOR HIGH SCHOOLS'

(Editorial)

The readers of Forward are already acquainted with the fact that the Chicago Board of Education have decided to establish new Junior high schools.

The junior high schools create a new epoch in the system of education. They will divide the children into two categories: children who will receive a common, ordinary education and children who will be trained as skilled workers.

The Board of Education decided on this system arbitrarily, without debating this question with the teachers who oppose. This system and the organized workers, all of whom were ignored.

The organized workers resented this action and protested so loudly that the Board of Education had to listen to them by agreeing to hear their protest. The Board will also give a hearing to the teachers.



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What is the objection of the workers against the new system of education in the public schools?

Victor Olander, secretary of the Illinois State Federation of Labor, submitted an answer to this question.

Olander appeared before the Administration Committee of the Board of Education, making such an impression that the latter decided to grant the workers a hearing in spite of the fact that the Board of Education have voted for the new system already. "When such a change is to be made in the school system," said Olander, "You must first hear the sentiment of the citizens. I do not want to say that the new system is bad any more than I am prepared to say that it is good. All I want to say is that this situation must be thoroughly studied, taking into consideration the opinion of all concerned.

"All we know is that the new system, as it is now worked out, divides the children into two classes: a privileged class and an oppressed class.





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We are protesting against dividing the children and against discrimination. To separate children in school in that manner is tyranny.

"The new system reminds me somewhat of the old fashioned school system in Germany, in the time of Kaiserism.

"In those days they took twelve-year-old school children and made them workers, trained to benefit capitalism. The capitalist must have both skilled and unskilled workers, and for the former he looks forward to the public schools. The latter, which is no more than a tool in his hands, does just what he demands of them.

This is the chief but not the only complaint of the workers against the new junior high schools. Another complaint is that according to the old system, the children graduated at the age of sixteen; whereas, in the new one the children will graduate at the age of fifteen, thus losing a year of school. The law prohibits that children go to work before sixteen. What will the children already graduated at fifteen do until they reach



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sixteen? Formerly it was different, the children attended school until they were fourteen and by the time they reached sixteen, they had already had two years' training in high school.

Now Capital wishes to change the system for its own benefit.

The workers must combat this new system. They should protest energetically against this new system at the hearing set for June 3.

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NEW SCHOOL SUPERINTENDENT ABOLISHED TEACHERS COUNCILS

(Editorial)

Chicago's new superintendent of schools, McAndrews, abolished the nicest institution existing in the system of education, - the teachers' councils.

These councils, organized way back in the times of Mrs. Ella Flag Young, helped considerably in the system of education, and through them, many good things have been accomplished.

Mrs. Young was superintendent of Schools in Chicago for many years. She was one of the most distinguished personalities the feminine world has ever produced in America. She was an outstanding teacher who thoroughly understood the system of education.

We maintain our disapproval of the new system adopted for the education of children under the present social order. We would like that the system, regardless of how good it may be, should have an entire different character. This, however, does not stop us from recognizing the difference between a





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good system and a poor system. Mrs. Young introduced a good system, for which she received great recognition.

One of her methods of education was to hold counsel with the teachers, who are in close contact with the children. Who else understands the child as well as the teacher? Who else understands the profession of teaching children better than the teacher?

The teachers developed the councils into an important institution. The councils have done wonderful work for the schools, for the children, and even for the teachers.

The new superintendent, Mr. McAndrews; with one stroke of his pen abolished the teachers councils. He forbids the councils to hold any more sessions.

His act resulted in many protests and excitement among the teachers. They called a meeting, not in a school but in a theatre, and resolved to combat the czarism of Mr. McAndrews. It is expected that the sentiment of the public will be in favor of the teachers.



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The teachers claim that McAndrews abolished the councils because he could not control them. The councils did not agree with his method of education; the teachers were against McAndrews "two-platoon" system, which is being supported by the largest capitalists of Chicago. The "two-platoon" requires that the child, aside from the regular studies, shall be taught various trades; that the child shall not be kept too long under one teacher, but that he shall be passed in the course of a day through a few teachers. In other words, the capitalists want the schools to prepare tradesmen for them.

Since the teachers declared themselves against this system, McAndrews employed opposition measures against them. First of all he suppressed their reports on very important question on the Junior High Schools, and in general disrupted their work until presently, when he altogether prohibited the teachers to meet in the school buildings.

At first McAndrews even refused to give an explanation as to why he forbade the teachers councils to meet in the school buildings; now, after the teachers have declared the situation publicly, he is forced



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to come out with some kind of explanation to the effect that the councils are holding their meetings at the expense of the public schools. The meetings of the Board of Education cost \$150,000 a year, but he does not object to this expense. He now realizes the absurdity of his complaints and claims the councils do not produce good results for the educational system because they are held at a time when the teachers are supposed to be teaching the children.

This is a horse of another color. If he believes that the teachers councils are not doing any good for the improvement of the educational system, he should have brought the matter before the Board of Education and let them decide. The board of Education would have surely given the teachers a "hearing," and would have dealt with them more liberally than McAndrews.

McAndrews' dealing in this case was true despotism.

This fight against McAndrews by the teachers should be supported by everyone.





Forward, Apr. 9, 1924.

KREGIER SCHOOL CHILDREN ON STRIKE

The strike of the children in the Kregier School received a good deal of publicity in Chicago Metropolitan press.

This school is in the heart of the Chicago west side and possibly that alone was the reason why the press made such a fuss about it.

They (the press) evince a desire to make us believe that the strike resulted from foreign agitation, that the "foreigners" are not being Americanized, and that the spirit of the American institutions is strange to them.

The strike was called as a protest against the principal, Miss Tobin. The complaint against her was that she acted tyrannically toward the children, and punished them severely even for the most trivial offense.

The complaints, after being investigated by the Board of Education, were pigeonholed.



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The investigation disclosed that Miss Tobin did not treat the children inhumanly, and the demand for her resignation was rejected.

Miss Tobin, categorically denied the accusation that she treats the children cruelly or that she is anti-Semitic.

A teacher of this school declared to a representative of the Forward that she has known Miss Tobin for many years, and that the latter never displayed anger towards Jewish children, on the contrary, this teacher told him, Miss Tobin acts like a mother and a pal to all children.

Most children are wild, but the children of the Kregier school are wilder than the average, and in a school there must be discipline. Those who violate the rules of discipline receive a punishment. You must know how to punish a child. This requires the principal to understand child psychology. Punishment is to be such as to make the child understand that it has done wrong; then the child will not commit the same wrong a second time.

Miss Tobin is a principal of the old school. She is not radical, but



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very conservative in her views, and she is not a person who would treat children brutally. Her conduct is much the same as that of any other school principal.

A group of parents, refusing to accept the decision of the investigation made by the Board of Education, called a "strike." It is not hard to prevail upon children not to go to school; most children like to stay out of school even without being told. This incident was viewed by some as an opportunity for furthering the "class struggle." Naturally it did not work. The outside elements who concern themselves in other people's business were fooled. In spite of this the west side ghetto received much publicity in the local American press, even though the strike did not materialize because of a law forcing children to attend school, a law which none of the parents dared to violate. The children were back at school yesterday.





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### SCHOOL CHILDREN WILL STRIKE TO REMOVE ANTI-SEMITIC PRINCIPAL

William McAndrew, Chicago's new School Superintendent, ordered a thorough investigation yesterday on the conduct of Miss Mary Tobin, principal of the Kregier school, who is accused of being too cruel with the children. McAndrew turned the case over to the district superintendent, Clark, who will carry on the investigation. Meanwhile, Miss Tobin claims that she is not to blame, but that the parents are all 'greenhorns', understanding neither the purpose of American institutions, nor the meaning of American freedom, this being the reason why they dislike her.

The few hundred parents, who have presented a petition to Mayor Dever, demanding that Miss Tobin should be immediately removed and someone



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else appointed in her place, have very interesting stories to tell regarding her conduct. Rumors charge her with hitting the children, with restraining them from promotion, and with punishing them with orders to stay out of school.

When the parents came to school to inquire why she did things like that, they were driven out.

But Miss Tobin does not care to listen to such rumors. She claims not to be guilty of these acts. She defends herself saying, "It is just a question of Americanization."

"In our school district," she said, there are many 'greenhorns' and it is hard for them to understand our rules and regulations. They



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heard that America is a land of freedom, so they are under the impression that they may do as they please."

The parents, of which the majority are Jewish, claim that if immediate action is not taken against her, a strike will be necessary and their children will cease going to school. They are also planning on taking out an injunction against her.

It is being pointed out that Miss Tobin is Irish and that she received her education in a parochial school, and that she is adverse to Jews. She denies all this and claims she is working towards Americanization.



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## A QUIET REVOLUTION AMONG COLLEGE STUDENTS

(Editorial)

A group of students of Northwestern University gathered yesterday at a church in Evanston, to discuss the most important political and economic questions of the day.

At this conference the question of the possibility of a new war was discussed, and of the ninety-six delegates thirty eight voted against war in any form and declared that if America has a war, and regardless of what ever alibis may be presented to cause it, they will reject the



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military uniforms and will object to being drafted as soldiers.  
This resolution against war was the one most opposed.

There were similar resolutions somewhat milder in form. One of them carried by a vote of 94 to 15, expresses the thought that America is not willing to engage in preparedness for a second war.

When one considers the fact that the Northwestern University is supposed to be a strictly aristocratic institution, supported by many Chicago millionaires, only then one can judge the significance of this event, which gives an idea of the trend of thought among American youth.



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The factor that brought about the students' decision to discuss the economic problems of America, is also very interesting, although it corresponds with the thinking of our American youth, which is yet too ignorant and too childish when it comes to important social subjects.

For this reason it is very interesting to see the students beginning to consider the autocratic power that prevails in colleges such as the authority taken by the trustees in rejecting students that are not to their liking.

Much more effective is another resolution against the millionaires who support this aristocratic university. This resolution reads:





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"We protest against any additional taxes being paid out by the big capitalists, because their money was obtained as a result of labor exploitations."

We do not know how the trustees will deal with such revolutionary students when the list of resolutions is presented to them, but one thing is positive, if these resolutions express the attitude now prevailing among the students, the autocrats of the college will be obliged to swallow it and say nothing.

By no means does this imply that we can already, from these occurrences, expect a revolutionary outbreak in the conduct and order of the American



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colleges. There is no doubt that such events will make a deep impression on the average American and will force him to consider more closely such and similar social questions.

It is especially important to consider and become interested in this new phenomenon in the life of American students, particularly if we remember the type of students of fifteen or twenty years ago, and the "heroism" that many of them manifested in their time of great strikes, when they looked upon scabbery as a sacred obligation.

Yes, this is a beautiful symbol of the present time.



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JEWISH

Daily Jewish Courier, May 23, 1923.

## MEDITATIONS OF THE DAY

(In English)

This is to be Boys' Week-- a week dedicated to the children of the **nation**. Boys will flaunt their school flags to the breeze; boys will carry **banners** and placards with written messages, to express their devotion to the tasks of their elders when they grow up to be old enough to do their bit in the drama of life. Surely there is much that is inspiring in the celebration of Boys' Week. Unfortunately the boys that will march and disport themselves merrily will be limited to those groups who are not at work in the factories and offices and other places where boys are employed. The law forbids boys below fourteen to work and below sixteen to work what is called a full man's working day. Some provision is made for school for boys for such as must go to work at fourteen. Some day perhaps no boy or girl will go to work under twenty, as in a perfectly enlightened society no young men or women, who have not yet really reached adult manhood or womanhood, really should. Some day

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Daily Jewish Courier, May 23, 1923.

education will be compulsory to a much later age than the present and provision will be made to avoid the necessity of young men and women to earn a livelihood for themselves or even their relatives, when they have not completed the necessary training that should be the legitimate right and heritage of all children of the race. Some will argue and say that not every person requires an education up to the age we have indicated above, that we are dreaming of a Utopia, which is neither necessary nor wise, but let us call their attention to the fact that not long ago there were no compulsory educational laws at all and children went to work at an age when they should have attended an elementary school, being too young for higher classes. Education is a good thing and we cannot have too much of it. Our boys and our girls need fewer celebrations of weeks or days dedicated to them in principle but not in fact, and more years dedicated to them both in principle and in fact. When that time does finally come, we will be glad that it has become so.

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JEWISH

Daily Jewish Courier, May 14, 1923.

### A JEWISH UNIVERSITY?

(Editorial in English)

What is a truly "American" university? Is it a college which seeks a registration representative of every State, creed, and race, attaining this cross-section of "All-America" by the introduction of geographical, religious, and racial tests, thus sacrificing the pristine American policy of the "open door"? Or is it the State and municipal college, which remaining staunch to the principle of free opportunity undertaken with ambition and effort, throws its portals wide and thereby receives into its midst representatives of one or two nationalities, numerically preponderant in the neighborhood? Which is more "American," to sacrifice a principle for diversity, or to retain a principle at the cost of diversity? Is a New England Baptist College, dominantly British, or an Atlantic Presbyterian College, dominantly Scotch, more "American" than a mid-Western State College, largely Scandinavian-Nordic, or a New York City College, nine-tenths Jewish?

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Daily Jewish Courier, May 14, 1923.

You deplore concentration as a "defeat" for "our ideals of America". Concentration in the case of the Jew, as well as of other ethnic-religious groups in the United States, seems inevitable; neither the open nor the one-fifth closed door in education can prevent it. Fractional percentage enrollment at Columbia has meant concentration in the City College; at Barnard, concentration in Hunter; at Harvard, in local Boston colleges. Inasmuch as 2,500,000 Jews live in Atlantic States, and the Jewish population of New York, even without immigration and with increasing country-wide distribution, is not destined to decline, many of us would welcome a new Metropolitan University, nonsectarian and non-propagandist, which might act as an auxiliary and reservoir to drain off the surplus numbers of Jewish students who might freely enter without being stigmatized as an "alien influx", and where no "Jewish problem" as such would ever arise to torment us.

Because the American Jewish community is inextricably interwoven with the



Daily Jewish Courier, May 14, 1923.

economic, political, and cultural life of the land, it will never permit itself to be isolated or suppressed. We ask for the opportunity to develop a maximum Jewish program as the highest means whereby we can cultivate a maximum American program. Knowing Jews as we do, we can vouch for their veritable religion of service to the common American cause. The major question, however, still abides: Will America permit the Jew to serve her in line with his own unique genius? Or will America repudiate the free-will offerings we bring to her shrine of the spirit?

Daily Jewish Courier, May 1, 1923.

MEDITATIONS OF THE DAY

(In English)

One lad was killed, another fatally injured, and five or more other persons were injured in the annual clash between freshmen and sophomores at Northwestern University. The officials of the University are quiet about the affair, although [since] the kidnaping of a freshman three years ago, who has never since been located, and was probably injured or murdered, the college has had its lesson. What surprises us is that the police permit hazing and other such illegal performances at the universities when they ordinarily would pack off such disturbers of the peace in patrol wagons to their stations and have them sentenced to jail or the house of correction on disorderly charges. The university which permits hazing is unfit to be considered as a place for the cultural and moral instruction of the youth, and the officials who permit such practices are certainly in some measure responsible for the dire consequences that sometimes result. Three years ago when a young student by the name of

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Daily Jewish Courier, May 1, 1923.

Mount disappeared under very mysterious circumstances, the officials declared that they would not allow the recurrence of such an event. But they did permit it and now what will they say? What they may say, to our mind, is more immaterial than what the parents of the young men and women who attend the school can say. If the parents of the students of the university made their opinions felt, we doubt not but that such savage practices as hazing would quickly disappear from the curriculum of the colleges.

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JEWISH

Sunday Jewish Courier, Apr. 15, 1923.

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### MEDITATIONS OF THE DAY

(In English)

The Board of Education of Chicago last March made an appropriation for the salaries of the school teachers of Chicago, which included an increase of some \$82,000. This increase in teachers' salaries was never paid because as the superintendent of schools said, the funds were used also for other school purposes and were not sufficient to pay the increase at the same time. Now the Board has cancelled the increase altogether. They could have borrowed that money and have kept their promise to the teachers of Chicago, but they chose to go back on their promise. We think this is a sad comment on the Board's state of mind. The teachers of the public schools are perhaps the most efficient, the most hard-working body of men and women engaged by the municipality, and the repudiation of the promise held forth to them is bound to be discouraging to an underpaid profession, and is bound to hurt the school children of the city.

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Sunday Jewish Courier, Apr. 15, 1923.

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We feel the Board should have acted otherwise, but perhaps the Board knows better than we, and think it more sensible to appropriate the money for legal experts than for the teachers of Chicago.

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JEWISH

Daily Jewish Courier, Apr. 13, 1923.

MEDITATIONS OF THE DAY

(In English)

Harvard claims no discrimination against any race in its new examination program, which purports to be wholly determined by questions of scholarship. We hope it is not a new kind of smoke screen the college authorities have invented to blind the vision of the public, whose recent opinions have not at all favored Harvard's policy. Perhaps Harvard has discovered that even materially her policy of discrimination does not pay, and that American public opinion has its comeback against the one-track prejudiced minds of Harvard trustees. The new policy, if it be as much, will be keenly watched by all, and if it is nothing more than a subterfuge and an excuse for the old methods practiced by Harvard, it will be promptly condemned, as it will deserve to be.

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It is rather difficult to believe that at this late hour there would be

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Daily Jewish Courier, Apr. 13, 1923.

such substantial opposition to an eight-hour day for women, but the legislature of Illinois barely defeated a bill with that provision. Eight hours is sufficient work for any industry, even for men. Those who oppose the passage of a bill to limit women's work day have not the interests of others but only of themselves at heart. It is becoming a well-recognized fact that long working hours for women affects not only the health of women workers themselves, but the future generation adversely, and yet there seems to be opposition of no mean sort arrayed against this reform, now long delayed in its recognition. We venture to say the law will pass. The egoistic interests of the opposition will not avail.

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Daily Jewish Courier, Apr. 12, 1923.

MEDITATION OF THE DAY

(In English)

Last March, the Chicago Board of Education granted increases in salary to the teachers of Chicago, to be retroactive from the first of the year. We learn now that these increases have not been paid because, as the superintendent of school claims, the Board has otherwise appropriated its money, and there is not sufficient left to actually pay out these increases. The teachers are thus again the scapegoats of alleged necessity. The city is rich enough to pay out large sums of money for one doubtful advantage or another, but not rich enough to grant a decent wage to the teachers that train its future citizens. If this were true of Chicago alone, it could easily be attributed to the political mesalliances and general incapacity in such matters of the outgoing city administration, but this is not the case in full. As a matter of fact, all the municipalities of America suffer from some similar myopic viewpoint relative to the question of teachers' salaries. America pays its business employees much

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Daily Jewish Courier, Apr. 12, 1923.

better. The profit of their handiwork is apparent, even to the dullest observer, while the advantage of a brain properly trained is easily overlooked or forgotten. Some day America will realize its mistake.

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JEWISH

Daily Jewish Courier, Mar. 5, 1921.

JEWISH STRENGTH AND JEWISH INTELLECT

by

Dr. A. Margolin

The outbreak of an anti-Semitic movement among the students of the University of Syracuse furnished the Jewish press with considerable material for a discussion of the causes of the sudden Judaphobia within the American colleges. None of the newspapers explained the causes of anti-Semitism in the universities of this country. The leaders of the Syracuse movement gave a local reason for their attack on the Jewish students and for their demand that the University establish a quota restricting the number of Jews to be admitted. They claim that Jews haven't the slightest interest in sports, and are, therefore, not desirable students for American universities.

True, the question can be raised as to whether universities have been created for the advancement of gymnasts, pugilists, and wrestlers, or for scientific

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Daily Jewish Courier, Mar. 5, 1923.

research. If we accept the arguments of the academic anti-Semites, i.e., that Jews neglect sports, our critics will have to admit that in the realm of learning, the Jewish students are among the most competent and diligent. The Jewish students, however, defend themselves by attempting to prove to their Syracuse foes that the accusations are false; that they are real athletes, just like their Christian colleagues. Our press ridicules such apologies and attacks the arguments of the Jewish students. It [Jewish press] believes that the arguments that have been made about sports are merely empty pretexts, and that if Jewish students were superior athletes, they would be persecuted for other reasons.

We cannot wholly agree with the point of view taken by the New York Jewish press. Sports on the campus of the University of Syracuse may be a side attraction, but the [average] intelligent youth of America considers sports an organic part of academic life, an everyday necessity for his physical and mental development. He feels sports to be part of the culture of the

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Daily Jewish Courier, Mar. 5, 1923.

people. That is why the American athlete has as much respect for well-known Jewish athletes as for Irish or Negro athletes because he [the American athlete] considers them national heroes; he feels that they represent American physical culture--that they are ornaments of American society. He has more respect for athletes than for American scientists because science is international, and the majority of scientists are not Americans. In America, athletics are more highly developed than they are elsewhere and are thought of as the national pride and wealth of the country.

The "Benny Leonards" will never arouse any hatred or envy among their non-Jewish professional colleagues; they will receive honor and respect from their American admirers. American youth always respects the brave sons of their homeland; they will even respect Jews who are of foreign birth because their physical prowess is in conformity with one aspect of American culture, and increases the prestige [of the nation].

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Daily Jewish Courier, Mar. 5, 1923.

On the other hand, American youth is less interested in great scientists. It [the American youth] will sometimes pay homage to practical inventors or explorers, to the Edisons and Steinmetzs, but it does not respect theoreticians or philosophers because, in a certain sense, inventions and discoveries are technically developed forms of sport.....

Therefore, the arguments of the anti-Semites of the University of Syracuse can be disputed, but they cannot be entirely ignored. We also believe that Jewish students are active in sports, even though they are not as active as Gentile students. It may be true that the pretext given by the Syracuse anti-Semites is no more than an excuse to attack the Jews. Viewed objectively, however, these arguments, if they are based on fact, are not as unimportant as the New York Jewish press seems to think.

The athlete occupies a unique position in the social life of America. A citizen who is not interested in sports, is not considered a full-fledged

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citizen. Perhaps this is intolerance, but human nature is stronger than ethical concepts. The heterogeneous character of a people brushes aside many accepted social principles and creates new ones which are more acceptable.

Anti-Semitism in the University of Syracuse is, of course, a result of the general outbreak of Judaphobia in certain intellectual circles of American society. But the pretext given about the lack of interest in sports on the part of Jewish students cannot be ignored until we can refute the charge. Americans have a great respect for sports in general. If the Jewish students at the University of Syracuse were known to be good athletes, no one would dare to hound them and to demand restrictions upon their educational opportunities.

Jewish "strength" would command more respect than Jewish "intellect".  
"Academic Benny Leonards" would not be threatened by anti-Semitism.

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Daily Jewish Courier, Feb. 21, 1923.

MEDITATIONS OF THE DAY

(In English)

The Menorah Bulletin, published by the Intercollegiate Menorah Association of America, prints a partial bibliography on the agitation in the American colleges for student limitations at these higher schools of learning. The bibliography covers a wide range of publications and reveals the interest in the question. In most instances, the articles deal frankly with the Jewish subject as the writers are fully aware of the fact that the discrimination is anti-Semitic in character rather than anything else. The general non-Jewish publications especially discuss the question in this manner, making it evident that they too know or believe that the agitation is anti-Jewish. Despite this bibliography and its illumination of the existence of certain anti-Jewish manias in this country, we venture the belief that anti-Semitism has no future in America, that public opinion condemns the action of such institutions as Harvard and that the lagging interest in the Harvard affair proves that while



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the school may be the loser of some of its best students and large endowments as a result of its policy, that no such discrimination exists elsewhere among the colleges of this country, despite agitated views to the contrary. Above all, we believe we have no right to become panicky, else we lose the rationalism which is an essential part of our safety in this country even more than in others.

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JEWISH

Daily Jewish Courier, June 14, 1922.

MAYOR APPOINTS JEWISH WOMAN MEMBER OF  
BOARD OF EDUCATION

Dr. John Dill Robertson, who was City Health Commissioner for seven years, was appointed yesterday by Mayor Thompson to fill one of the three existing vacancies on the Board of Education. Dr. Robertson will become the head of the Board of Education after his nomination is confirmed and after the present board is reorganized. He will be the successor to Edwin S. Davis.

The Mayor also appointed two other people to fill vacancies. One of them is a Jewish woman, Mrs. Dora Ginsburg, wife of Leo Ginsburg, of the Ginsburg and Sons Furniture House. Mrs. Ginsburg's home is at 833 Lafayette Parkway. Mrs. Johanna Gregg, 4235 Carroll Avenue, was the second woman appointed to the Board of Education.

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Daily Jewish Courier, Mar. 6, 1922.

## FEDERAL CONTROL OF THE EDUCATIONAL SYSTEM

(Editorial)

In a strongly worded statement, the National Educational Association, which held its annual convention recently, condemned any proposal of a government educational system. It voiced its opposition to any type of Federal control over the educational institutions of the country. The National Educational Association particularly condemned the bill introduced in Congress which would subsidize educational institutions. Professor Engels of Harvard University condemned the bill as "highly dangerous" to the democratic institutions of our country.

As is well known, America is the only civilized country where the educational system is not in the hands of the central government. The education of the people is, in all other civilized countries, the task of the central government. Although the municipalities in those countries have more or less wide powers in

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the matter of education, the chief control is concentrated in the hands of a ministry of education, which means that in democratic countries the education of the country lies in the hands of the people.

The situation in the United States is entirely different. The Federal government has no authority whatever over the educational institutions. The city and county governments have exclusive control and ownership of the lower educational institutions, while the universities and colleges are only partly maintained and controlled by the state governments. In most cases, those institutions are kept up and controlled by private philanthropy.

The history of the development of the American schools accounts for the great difference between the United States educational system and the educational system prevalent in all other civilized countries. In Europe, the education of the youth was formerly exclusively in the hands of the church, and when the modern state began to free itself from the influence of the church, it took the education of the people out of the hands of the clergy, and the schools simply

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passed from the control of the clergy to the control of the state. The church had never had the opportunities in America that it had in the old country. Here, from the very beginning, the schools were exclusively private undertakings, and only later, did the state and county governments begin to introduce the public school system, and still later, the state governments themselves began either to build or to subsidize universities and colleges.

The fact that the American school developed in a different way from the modern European school is surely no reason why the school system should remain outside the sphere of the Federal government. On the contrary, this is the best argument in favor of it, since it is a higher stage of development in our educational system. The municipal public school was a great improvement over the preceding private school, and the subsidized state universities and colleges were a still greater improvement over the small, private colleges. Federal universities and colleges would be, in the same way, a still greater improvement over the state and city universities and colleges. It would, first of all, put an end to the harmful influence which private philanthropy exerts over the educational system.



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No one denies the truth of this claim, except those who personally benefit from it.

Private philanthropy means private control. Private control of commerce and industry may be good or bad, but there is no disputing the fact that private control of the nation's education is bad. The education of the people is neither an industry nor a business, but an institution for the spiritual development of our youth. Private schools maintained by private means for a definite purpose may be legitimate, even desirable, but public schools supported by private means are in an entirely different category. The same distinction can be made between private schools kept up by the church, under the open control of the church, and public schools which would be under the masked control of the church. The former is legitimate in a free country; the latter would be regarded as very harmful.

Any form of Federal control--say according to the bill introduced in Congress --of the higher educational institutions would make unnecessary and would remove



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private philanthropy from the educational system, thus giving the system the character of a people's educational system--by the people, and for the people. The arguments which were brought up against Federal control, at the conference of the National Educational Association, do not stand up under criticism. In these arguments one can discern the desire to keep up the present system of private philanthropy, which means private control.

The chief arguments against Federal control are that first, it will weaken the initiative of the local populations to maintain and manage their own schools, and that second, it will strengthen the bureaucratic power of Washington. These are old arguments against enlarging and widening the jurisdiction of Congress and of the Federal government.

These arguments may or may not be just when applied to other problems, but they cannot be applied to this problem. Federal control can be applied only to the higher educational institutions, leaving the lower public schools to the initiative of the local governments. In regard to the second argument, about

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the fear of enlarging the bureaucratic power that is responsible to the entire nation is preferable to a private philanthropic bureaucracy which is responsible to no one, and which can follow, without hindrance, its own private aims and interests.

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Daily Jewish Courier, Jan. 30, 1922.

THE GREAT AND FREE  
AMERICAN PUBLIC SCHOOL

by

Joshua Seligman

[Translator's note: This is the second article of a series dealing with the American public school system. The first article appeared on January 16, 1922.]

Many of us immigrant Jews have a very poor opinion of the American public school. The radical dislikes American capitalism and considers the school to be worthless because it is a capitalist institution. The religious Jew sees the American school absorb the child's best years [in secular study]. He sees that his child has to devote so much time to school studies that he has very little time left to study the Torah, and that he must do that studying, hurriedly, in the evening. The religious Jew, therefore, considers the public school to be of little value.

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There are also [other] Jews who do not have a good word to say about the schools. It is not a question of principle with them. Those critics, each in his own way, consider the time their children spend at school to be wasted. It seems, to judge by their expressions, that their children go to school because they have to, and not because they want to.

What are the chief complaints? The first complaint is with regard to the duration of the course of study. Why should it take eight whole years? Many of us think that compared to the Talmud and its commentaries, the course of study in an American school is an easy one. We think that a child does not have to spend so many years in order to gain the little knowledge that the American school can give him.

There is some truth to that complaint, as far as the Jewish children are concerned. The Jewish child has a keen mind, is quick-witted and comprehends easily. The local Board of Education is aware of that fact. Mr. Mortenson, the school

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I C (German) superintendent, has a very high opinion of the Jewish child.

I C (Swedish) Had the other groups within the local population shown the

I C (Norwegian) same capabilities, then the course of study would have been

I C (Danish) reduced from eight to seven years, and perhaps less.

The public schools were created for everybody. The Board of Education must take into consideration the small percentage of subnormal children, for whom it is necessary to assign to special rooms and classes, because the children are mentally weak and need special care to enable them to become, if possible, useful members of the community. The Board of Education must not, however, create special classes for a whole group of children who are, generally, more capable than the average child of other groups.

The children of other nationalities, such as the Polish or the Italian, have a less intelligent home environment than the Jewish child. The school, therefore, must do more for their education. Perhaps an eight-year course is not long enough for them. The longer they stay at school, the better it is for

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I C (Polish) Daily Jewish Courier, Jan. 30, 1922.

I C (Italian)

I C (German) the city and the country. On the other hand, the Germans and

I C (Swedish) the Scandinavians are much more capable, and their environment

I C (Norwegian) is better, but they are slow in their development, their mental

I C (Danish) faculties do not work quickly, but proceed slowly, at a leisurely tempo. These groups also must have an eight-year course. This applies as well to the children who, we say, are native Americans, because those children have inherited their mental capabilities from their forefathers who were immigrants. How can we Jews, a small minority, demand that the eight-year course be shortened in our behalf? We, ourselves, are afraid of being considered exceptions; it may arouse envy or hatred, which will be very harmful to us.

When the eight-year course was introduced, the authorities took into consideration the fact that the population of our big city was composed of many nationalities; they considered the average capabilities of a city child (the capabilities of a country child surely do not exceed those of a city child), the average home from which the child comes, and many other things which have a direct or indirect bearing upon the problem. The child that shows better than average capabilities

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is rewarded by receiving better marks for his work. In many

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cases, he can skip a half or a full grade. It so happens that

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in the Jewish districts the population is very dense, the

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schools are overcrowded, many schools have to work overtime

and have two shifts, because of space shortage. Of course, the possibilities of skipping half a grade, are greatly reduced. They are building new schools every year in every neighborhood, and it will take a little time until there is adequate space in the schools. In a great city like Chicago, the shortage of space is unavoidable.

The public schools know very well what is going on in this wide world, and, from time to time, they make changes. They are considering now the problem of an eight-year course, and the possibility and desirability of shortening it. It was proposed that the course in elementary school should take only six years. They want to lengthen the high-school course to six years, the last two years being considered as college work, thus reducing by two years the average university course. These proposals are being seriously discussed in pedagogical

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I C (German) circles, in Chicago and elsewhere. It is quite possible that

I C (Swedish) this plan may be put into effect, although, as mentioned above,

I C (Norwegian) there are many obstacles, due to the fact that the population

I C (Danish) of our city is composed of so many nationalities.

First of all, let us have less of that belittling attitude. Let us not entirely belittle the work of the public school, because this or that child could finish the course in less time. If we consider that the school has to serve the population as a whole, we will find that it is doing useful work. From our own, narrow point of view, we have some just criticism of the school system, but the school system has to serve not a small part of the population but the entire population. Furthermore, our complaint cannot be adjusted quickly due to many obstacles. Instead of criticizing, it would be better if a committee of prominent individuals were to see the superintendent of schools, and discuss with him our complaint about the long course. Maybe that would speed up the realization of the plan for a six-year course in the public schools.

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To be interested in a child's education does not mean to be-  
little what is being done in the schools, but to demand im-  
provement.

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Daily Jewish Courier, Jan. 16, 1922.

THE GREAT AND FREE AMERICAN PUBLIC SCHOOL  
by  
Joshua Seligman

The founders of this country created the school system to indicate their will and desire to give to all children, without exception, the opportunity to acquire all the knowledge which the elementary and higher schools can give. Immigrants from various foreign countries arrived in this country to settle. Each group brought over its own ideology, each wanted to force its own teachings upon the other groups, to set up its own teachings as a standard. The American public school system cancelled all those plans. It firmly adhered to a democratic foundation in its educational program. It has taken the children of the various groups, and has shown them those truths upon which they can all unite. There is no room in the American school system for dissenting and conflicting ideas.

We Jews have to thank the American public school for a great deal. We who have suffered from restrictions and persecutions, cannot even imagine what kind of

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an America this would have been, had it not been for the democratic public school. The same dark forces that now operate in the schools of the old country, would have had a free hand in this country.

The schools here are not opposed to the religious and national beliefs of the various groups that are to be found in our great, many-sided city. They admit that those sentiments are very desirable from a general civic point of view.

The Jewish boy in the old country was always afraid to walk through the streets inhabited by gentile children. The American-Jewish boy is not afraid of the gentile boy, because the American school has put them side by side and has taught them to tolerate each other.

The American school teacher does not wear a uniform or a cap with a visor. He holds no whip in his hands and does not frighten the child. The American school teacher, usually a woman, is democratic and kind in her attitude towards children. She tries to inspire them with courage and bravery, for their own good and for the good of the country.

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Daily Jewish Courier, Jan. 16, 1922.

Let us begin with the kindergarten. Most of the two hundred and five elementary schools in Chicago have kindergarten classes where children, from four to six years of age, are gladly accepted. Ordinarily, in the very heavily populated districts, such as our own Lawndale district, there is not sufficient place for the children in the kindergartens, and many children are not admitted until they are five years old. Almost all of the young women school teachers who teach in the kindergartens, do this kind of work because they love to work with this pure, innocent, pliable human material. They open before the eyes of those little children a world full of goodness, a little world of joy and childish happiness, and the pure, gentle childish soul basks in that happiness and gains strength from it. The significance of those classes lies not in the fairy tales or songs that the child learns there, but in the effect that those stories and songs have on his personality. Let the child find happiness in the world of phantasy; let him feel warm and comfortable. Let not the chill of reality touch him at this stage.

Those young women teachers understand the child's world. They are in complete sympathy with the purposes of those classes, and they are doing great work for

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JEWISH

Daily Jewish Courier, Jan. 16, 1922.

our very little children. Let every Jewish mother who has little children, go to school with them, and visit the kindergarten class. Every principal will be glad to permit a visit, any morning or afternoon. It is a real pleasure to see how the woman teacher identifies herself with the children's world, and amuses the children, with the sole purpose of making them happy, thereby recapturing experiences from the world of pure imagination.

Most of the Jewish mothers have neither the time, the energy, nor the necessary qualifications to teach their little children through amusement and play. Many thank God that the child has begun to attend school. This is particularly true of mothers who are forced by circumstances to remain at home, and whose hands are always busy with housework. The children of those hard-working mothers are welcomed joyfully at school, and they return home happy and satisfied.

The kindergarten classes are doing great work for the child himself, for his parents and for the welfare of the country. Gloomy and sad children with embittered souls could exist only in Russian or European ghettos. In free America,

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Daily Jewish Courier, Jan. 16, 1922.

a child must grow up happy and lively so that he can enjoy life. The childhood years are the impressionable years. Those impressions remain vividly stamped on the child's mind. In his adult years, he is influenced by them. A person whose childhood was pleasant, grows up to be a pleasant person with a good word for everybody.

All this is accomplished by the kindergarten classes, which are found in almost every school. Every Jewish child should and must attend one of those classes for at least one year. Those mothers who lie about the child's right age, who say that he is older than he actually is, in order to get him into the grade school, are not fair to their child. One should not jeopardize a child's happiness. Such parents rob the child of a happy and joyful period of life, and they do not gain anything from it, because the child who has been forced ahead in his studies too rapidly, will become a backward child.

Let the child experience the pleasure of play, song, and story as it is given to him in the kindergarten classes.

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JEWISH

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The Reform Advocate, Vol. 61, Wk. of March 26, 1921. p. 185.

The recently organized Alumni Menorah Association of Chicago began its work at a meeting held on March 14. The aim of this organization is to spread and cultivate Jewish ideals.



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JEWISH

Sunday Jewish Courier, Dec. 19, 1920.

## OUR EDUCATIONAL BUDGET

(Editorial in English)

According to a statement issued by Rabbis and laymen, who are interested in Jewish education in the city of Chicago, our educational budget amounts to one hundred and fifty thousand dollars a year, that is to say, the Orthodox Jewish community in Chicago contributes the above mentioned sum every year toward the maintenance of Jewish educational establishments, like Talmud Torahs, Talmudic schools, etc.

There are three hundred thousand Jews in the city of Chicago. The majority of these three hundred thousand Jews are either positively Orthodox or they are at least anti-radical and anti-Reform, and sympathize with the Orthodox cause. The spokesmen of Orthodoxy are perfectly right in claiming that the anti-radical and anti-Reform elements in the community belong to the Orthodox camp, and should be considered part and parcel of the Orthodox community.

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JEWISH

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Sunday Jewish Courier, Dec. 19, 1920.

One may state without exaggeration, that the Orthodox Jewish community in Chicago forms the majority of the Chicago Jewry. Let us say that one hundred thousand Jews in the city of Chicago belong to the non-Orthodox camp. There still remain two hundred thousand Jews, who could be considered as in sympathy with Orthodoxy, and these two hundred thousand Jews are spending one hundred and fifty thousand dollars every year for Jewish education.

Many people think this is a respectable sum, but we think that this is an inadequate sum, and that instead of being proud of ourselves we should be ashamed of ourselves for not spending more than seventy-five cents per capita on Jewish education. The least we should spend is four times as much: not a hundred and fifty thousand dollars, but six hundred thousand dollars, and even then not all our educational problems will be solved.

We spend a hundred and fifty thousand dollars only because we provide for four thousand children in the City of Chicago. But there [are] some forty thousand Jewish children in Chicago, and thirty-six thousand of them

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Sunday Jewish Courier, Dec. 19, 1920.

do not receive any Jewish education at all. In view of the fact that ten out of every hundred Jewish children in Chicago receive any sort of Jewish education, our annual educational budget is a tremendous one. If properly managed, this sum should be sufficient to provide not four, but six or seven thousand children with Jewish education. It seems that we have made up our mind to work with a maximum of expense [for] a minimum of results.

Our education budget of a hundred and fifty thousand dollars a year for a Jewish community of two hundred thousand souls, is a joke, and the poorest Jewish community in Lithuania or Poland spends proportionately more than that. In Germany, for instance, the Jewish education is not so general as in Eastern Europe, and the German Jews spend five dollars per annum and per capita for Jewish educational purposes. The Dutch Jews spend four dollars per annum and per capita for educational purposes, and the Swiss Jews, nineteen francs per annum and per capita. But the prospering and flourishing Chicago Jewish community spends seventy-five cents only per annum and per capita for Jewish educational purposes. But still Chicago is called the Jerusalem of

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Sunday Jewish Courier, Dec. 19, 1920.

America. It is a pious city, an Orthodox Jewish city, and a generous Jewish city. It is true, Chicago Jews are generous and are liberal, except when it comes to pay for Jewish education.

It is needless to say that things cannot go on much further in the same way without any change, unless the present Jewish generation has decided that the coming generation shall not know the rock from which it was hewn, and shall be ignorant of everything Jewish. If this is the idea of the Chicago Jews, then every further discussion on our educational problem is unnecessary and superfluous. However, we do not believe that the Chicago Jews purposely and wilfully neglect the Jewish education of their children, so that they may grow up Jewish ignoramuses.

We believe that the Orthodox Jews in Chicago, who are providing for Jewish education, must attempt to organize such an educational agency for the entire city that would enable every Jewish district to build up its own educational establishment. By building a Talmud Torah here and a Talmud Torah there,

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Sunday Jewish Courier, Dec. 19, 1920.

nothing much can be done. The work must be planned in advance, and carried out according to certain policies and intentions, or there will be in one district five Talmud Torahs and none in the other. What is thus needed is a central Jewish educational agency in the city of Chicago in the form of a board of Jewish education. And this board of Jewish education must have the moral as well as the financial backing of the community to carry out its mission. True, a half million or six hundred thousand dollars for the Jewish education cannot be raised so easily. We think that such a central body as a general board of Jewish education could, in the end, find ways and means how to raise the sum, and how to spend it in a way satisfactory to the community. We cannot solve our educational problem unless we make up our mind to centralize Jewish education and to direct it from one agency. And this agency, we hope, will be able to raise all the necessary funds, and it will also organize the work of instruction in every part of the city.

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JEWISH

Daily Jewish Courier, Dec. 16, 1920.

## PUBLIC SCHOOLS AND UNIVERSITIES

(Editorial)

In the Middle Ages, four and five hundred years ago, there were no public schools, but there were universities. Education as a whole was limited to a small group of people, but the great masses were ignorant, uneducated, superstitious, and barbaric.

In modern times, education has become democratized. Modern society and the modern state give every citizen an opportunity to educate his children. This duty was taken over by the state, and it fulfills it by establishing and maintaining public schools. It is now an accepted principle of civilized mankind that the public school is the essence of education.

We Jews, like the Gentiles, always have had our educational traditions. We

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Daily Jewish Courier, Dec. 16, 1920.

always have had our universities, Yeshivas, but we also always have had public schools, Cheders [Hebrew schools] and Yeshivas. Before any nation in the world had a public school, we had a developed system of public schools. One of our traditional beliefs is that Jerusalem was destroyed because the public schools were neglected. The first concern of Jews of all generations has been that the little ones should imbibe the knowledge from the house of their Rabbis. Jerusalem was not destroyed because of the Yeshivas, but because of negligence in the education of the children--so relates the Talmud. And the moral of that is simple: Before establishing Jewish universities, Yeshivas and Hebrew theological colleges, it is first necessary to have Jewish public schools, Talmud Torahs and Cheders for Jewish children. Whoever stands aloof from this path, not only stands aloof from the accepted principle of cultural mankind--public schools first and then universities but also from the Jewish traditional belief.

More than thirty thousand Jewish children are running around in Chicago without

Daily Jewish Courier, Dec. 16, 1920.

any kind of Jewish education. The few Talmud Torahs which we have here are not even enough for five thousand children. We need at least ten additional Talmud Torahs, and even with the additional ten, we will be unable to provide all the children with a Jewish education.

But instead of following the Jewish tradition and the accepted principle of cultural mankind, certain Rabbis and their thoughtless supporters are undertaking the establishment of a Hebrew theological college. Jewish public schools in Chicago are only enough for a few thousand children, yet a Hebrew theological college is to be established--this is already being called--the improvement of Jewish education in Chicago. The few impressarios of the Hebrew theological college think that the public is dumb and will tolerate such things and give money for an institution that cannot flourish here, because there are none of the necessary spiritual forces in Chicago to administer it honorably, and because Talmud Torahs are more urgent than a Hebrew theological college.

It seems to us that certain Rabbis who are so anxious for a Hebrew theological

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Daily Jewish Courier, Dec. 16, 1920.

college will soon find out that the public is not dumb, and that the public will not finance any Jewish university in Chicago so long as there are no Jewish public schools for all the Jewish children in Chicago.

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Forward, Aug. 10, 1919.

JEWISH NATIONAL WORKERS ALLIANCE  
The Convention Picnic

The profit of the picnic will be donated to the Jewish folk schools.

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JEWISH

Daily Jewish Courier, May 12, 1919.

### EDUCATION OF THE CHILDREN

By Rabbi Aaron Cohen

The question: "How and what shall we teach our children?" has to this day remained unanswered. We have improved our methods somewhat; we have acquired better teachers and adopted lately a number of modern methods, the purpose of which I will discuss later. As a result of all this, we notice renewed activities in Jewish education.

But have the two questions: "How to teach? and What to teach?" been answered? Certainly not. Every orthodox and secular teacher, as well as every orthodox school, is a Robinson Crusoe in the Jewish educational world. Each knows that his work is in no way connected with that of the others; that his pupil, upon leaving his guidance, encounters a world of different methods, other customs, books, and requirements. In short, our educational world is under different types of supervision, any of



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Daily Jewish Courier, May 12, 1919.

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I B 4        which is expostulated by a good or bad teacher. It is open to  
I C        honest and dishonest leaders; and always in danger, inasmuch as  
            our best talent are lost through neglect. This condition  
exists throughout the entire Jewish nation.

"How shall we teach our children?" is the first question that every teacher, not the mother or father, must be able to answer. The bitter truth is that ninety-nine per cent of our American Jewish parents have not the slightest idea of what constitutes a child's education. To them the orthodox or secular schools are not truly educational institutions. Hebrew reading, prayers, and confirmation, comically tragic enough, are the only ideals they expect of their children. For the fifty years there have been Hebrew readings, prayers, and confirmations with all their embellishments, the result of it all has been that the youths know no Hebrew, read their prayers lettered in English, and accept confirmation as an automatic spiritual requirement. This in itself appears to be in-



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JEWISH

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Daily Jewish Courier, May 12, 1919.

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sufficient to alter the ideas of our parents. Like barbarians, they have learned nothing and forgotten nothing.

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The principal question still is: "How shall we teach our children?" Before answering, I wish to inform those who still believe so to this day, that Hebrew, i.e., reading Hebrew words mechanically without understanding their translation, is the greatest curse for our children. We can more easily become reconciled with the parents and leaders when we approach the second question: "What shall be taught?" But in regard to Hebrew, no arbitration must be made. Hebrew parrot repetitions have ruined the children's enunciation, destroyed the child's respect for Yiddish, and produced a generation of spiritual cripples who sham and ridicule Judaism. This method's greatest accomplishment is a factor that has bannished Hebrew from Jewish life.

On the other hand, I must call the teachers' attention to the fact that while new methods have done much to improve education, it has been proven

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JEWISH

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Daily Jewish Courier, May 12, 1919.

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that it yet lacks moderation of its purposes. Putting aside the question of Hebrew language, let us examine the textbooks used by today's teachers. You first notice that many authors have not the slightest idea of American life and are strangers to the psychology of the American child.

Take for instance the Himchen. Immediately, in the very first lessons, you find such words as "Chamor" (an ass) and "Ogoz" (nut). Unfortunately, the translation of these words create a ludicrous impression on the children. If the teacher had been American, he would not have made an entire lesson on just such words, which are distasteful to the child.

The main trouble with all our new methods is their aimlessness. All textbooks, so tiring to the children, present two hundred words not related to the Chumish (first book of the Torah). The child's head is crammed with Sarogel (line), Neor (paper), and Klavlav (little dog). After completing his studies in this preparatory book, the child discovers





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Daily Jewish Courier, May 12, 1919.

I C           that the first three sections of the Chumish are absolutely strange to him. So it is even in the Hazman (the Month textbook), which pretends to prepare the child for the Chumish. It is a system whereby the child must wade through the first two parts before he arrives at the third.

But let us consider this example: take a class of small children, give them the three letters A, B, R and a short O. The word "Bora" (to create) can thus be formed, which is one from the Chumish. Or add a K and we form "Kora" (to call), a second word. Should the child learn but one Hebrew word a day, he accumulates during the year some 300 of them. Select these words from the first section of the Chumish, then on the following year, when that book is taught, the words therein will be familiar to him and become a part of his spiritual being.

I, personally, have found that nothing is hard or impossible if the teacher knows his work and its purpose. What kind of a Jewish education





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JEWISH

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Daily Jewish Courier, May 12, 1919.

I B 4        would we have without the Tonach and Talmudic atmosphere.  
I C        Therefore, bring this Chumish without deviations to the child,  
            that he may be influenced by the wonderful biblical world,  
until his whole nature is permeated with the Jewish spirit.

I have worked with children not over eight years old who knew not even an Alef (A). But I started immediately with the Chumish. What happened? Here is the method used. My ultimate goal was Chumish. I therefore chose the simplest words from the first three chapters and had all the exercises written on the blackboard to impress upon the children just how these words are built up and expanded. In three months' time, the average pupil will know all the words in the first three chapters, acquiring in the meanwhile all the grammar, singular, plural, masculine, feminine and just enough of the conjugations to understand the words in use.

Of course, we lack a textbook on this method; yet I believe we can teach



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JEWISH

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the child to read, write, understand and digest all the

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words of the first three chapters in the Chumish without one.

Now then, on the question: "How shall we teach our children?" the answer is: put aside all modern texts and decide once and for all that our children study the Chumish directly, not using the textbook as a block between child and Chumish.

In six months' time, the average pupil should be capable of reading and translating the first three chapters, and should also be prepared to continue his studies with more interest and with greater success.

If any teachers believe I am simply dreaming, may I inform them that I will be pleased to come to any orthodox or secular school to demonstrate clearly that this method is the simplest, cheapest, and most successful.



In my second article, I will deal with the second question: "What shall we teach?"



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Forward, Apr. 19, 1919.

### TEACHERS

- . It should be the duty of the teachers who wish to win the friendship of the child who does everything of his own free will, to create the necessary discipline without destroying his freedom. Further, this will enable the child to recognize the difference between social discipline and the militarist discipline of the public schools. The teacher should be in contact with the thought process of the child, also a contact with his parents should be established.

Regardless of what schools of socialism he adheres to, we must not try to influence the child and persuade him to agree with the teachers principle. All political discussions should be neutral and the child should be allowed to be judge of his own actions.

The Education Committee of the Workingman's Circle has a right to attract any radical group who agree with the above stated principle to assist in this school work. The text books and pedagogical methods are to be selected by the Teachers Council and must be approved by the principals and by the Administrative Board.



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JEWISH

WPA (ILL.) PROJ 30274

Forward, Feb. 23, 1919.

ANNOUNCEMENTS

CHICAGO HEBREW INSTITUTE 1238 WEST TAYLOR STREET

Symphony Concert

Under the direction of

Alexander Zhukowski and Artists of the Chicago

Symphony Orchestra Today - February 23, 1919.

Special program of Jewish Folk Songs

Chassidic Hymns

Soloists - Students of the Maccabee Folk School.

Chicago Hebrew Institute Observer, December 1918-January 1919.

Our students spend three hours an evening in class three times a week, and by thus doing, we hope that they may complete the regular high school course in slightly more than two years; for those of exceptional ability, an even shorter period may suffice. We divide our course into five terms, each divided into 24 weeks. Following the regular course of instruction, the student carries no more than three subjects in any one term. These becomes necessary because of the very evident difficulty, namely:- the fact that they are employed all day long and that they must have time to prepare their work in order to further facilitate the progress of the student.

We have adopted methods of teaching of a scientific character, which are calculated to effect the greatest possible economy in time and effort on the part of the student. We have been successful in securing professional high school teachers of large experience and established reputation.

The tuition is \$20.00 a term of 24 weeks. Those who find that they cannot pay the entire amount at one time, pay only \$8.00 at the time of registration, plus \$1.00 as a registration fee, and the balance at the rate of \$3.00 per month. The following is an outline of the course:



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Chicago Hebrew Institute Observer, December 1918-January 1919

English 1 (A) The development of a working knowledge of spelling, punctuation, grammar sentence structure and frequent composition. (B) class readings selected from :- Days of Ancient Rome, The Talisman, The Rhyme of the Ancient Mariner, The Merchant of Venice and Ivanhoe. (C) assigned outside reading with written reports. (Text...Hitchcock's Enlarged New Practice Book.)

English 2 (A) Further grammar study, the structure of the paragraph, exercises in narration, description exposition and argumentation. (B) Class readings selected from Julius Caesar, Twelfth Night, Tale of Two Cities, and Silas Marner. (C) Assigned outside readings.

English 3 (A) The principles of rhetoric, the choice of words, good usage and solecisms. Frequent compositions required, which are corrected and discussed by the instructor. (B) English Literature. Class readings selected from Macbeth Idylls of the King Henry V and Democracy Today. (C) Assigned outside readings. (Texts....Herrick and Damon, New Composition and Rhetoric; Halleck New English Literature.)



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Chicago Hebrew Institute Observer, December 1918-January 1919

English 4 (A) Structural principles of sentence paragraph, and whole composition. The choice of words and detailed study of the kinds of composition. (B) The History of English Literature..The American Literature. ( Textbooks and Lecturers) class readings:- Hamlet, The Princess, and Macauleys Essays. (C) Outside readings. (Texts...Helleck, New English Literature and Long, Outlines of American Literature .

Algebra 1.....This course includes a thorough and comprehensive study of the fundamental operations, factoring, fractions, simple and simultaneous equations, graphs, involution, radicals and quadratic equations. (Text...Hawkes, Luby and Truton, Algebra.

Algebra 2.....This course begins with a review of Algebra 1 and includes a further study of quadratic equations, and graphs. Among the advanced topics are;- the binomial theorem, progression, ratio and proportions, and Logarithms. (Text....Second Course in Algebra, by Hawkes, Luby and Touton.

Plane Geometry...The course in Plane Geometry includes the material covered in a standard text on the subject. ( Text..Plane Geometry, Wentworth and Smith.) Solid Geometry.....(Text....Solid Geometry, Wentworth and Smith)

Chicago Hebrew Institute Observer, December 1918 and January 1919

Latin 1...Elementary grammar as presented in D'ooges First Year Latin. Special emphasis of practical application of the language in copious translating from and into Latin.

Latin 2...Widening of grammar study especially in usage of cases, tenses and modes. Harkness Complete Latin grammar as manual exercises in translating into Latin. Selections from Caesar's Commentaries, Cornelius Nepos, Sallustius.

Latin 3...Grammar review in connection with exercises in free reproductions. Selections from Cicero's Orations, Philosophical Works and Epistles, and Roman Legal Procedure.

Latin 4.....Selections from Ovid's Metamorphoses, Vergil's Aeneid, Odes of Horace, Roman Antiquities and Topography.

French 1....Thorough drill in pronunciation and spelling based on phonetic principles, grammar with special attention to verbs, regular conjugations, indicative mode. Fraser and Squaire, Lessons 1-XLVII. Conversational exercises, reading of easy prose.

French 2.....Irregular verbs, subjunctive mode syntax. Fraser and Squaire



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Chicago Hebrew Institute Observer, December 1918-January 1919.

Lessons XLVII and XCII. Reading of short stories easy plays, conversational exercises and free reproduction.

French 3....Grammar review, outline of history of French literature. Reading of selections from classic and romantic period. Selection of short poems; The (short) modern novel; Themes and Conversation.

French 4....Commercial and Scientific French.

German I....Through instruction in fundamental grammar, including declensions of nouns, pronouns and adjectives, **auxiliary** verbs and the outlines of weak and strong conjugation. Enough elementary syntax to make possible the early reading of simple texts; direct method as far as practicable.

German II....Systematic study of verbs, passive voice, imperfect verbs, and subjunctive mode. The principles of German syntax. Etymology and derivation as an aid to understanding of Anglo-Saxon relation to German. Reading of several short stories with exercises in free reproduction, conversational German.

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Chicago Hebrew Institute Observer, December 1918-January 1919.

German III. Systematic review and widening of grammar study. Reading of classics. (Schiller, Goethe, Lessing and so forth ) Outline of History of German Literature. Essays in German on Literary and Historical Topics.

German. IV. Scientific German, Outline of Modern German Thought, especially in science and commerce.

Ancient History.....Earliest man---the story of Egypt, Syria and Mesopotamia.. their contributions to Civilization. The Greeks---their political, social, economic, religious, intellectual and artistic life, and its value in modern times. The Romans---their government---their expansion and system of world Empire---their political life and its relation to modern governments..... Text....Webster's Ancient History.

Medieval and Modern History. Decline and Fall of the Roman Empire----the migrations of the nations---the Empire of Charlemagne feudalism---the Crusades---the Renaissance and the Reformation---The dynastic and Commercial wars of the 17th and 18th centuries---the French Revolution---The Creation of the French Republic and Italian Kingdom---Rise and Fall of German Empire---The World Expansion of Great Britain---the World War and its results..... Text.....Robinson's Modern Times.

Chicago Hebrew Institute Observer, December 1918-January 1919.

United States History....Colonial Period....Political Economic and Industrial Conditions. The Revolution and the Creation of the Constitution.....the Story of our Territorial Growth.....the Slavery Issue and the Civil War...the Development of the West and South.... Economic Changes in Last Half Century and Present Problems.....Text....History Of The American Nation...McLaughlins

General Science....This course includes an elementary treatise of the following subjects;- Force and energy; heat and combustion; elements and compounds; electricity; light; sound; simple machines; earth science; plants; animals; physiology and sanitation. The course is a non-mathematical treatment of the high points in science and has a two-fold purpose:- (A) To prepare students for more technical courses in Science, (B) To give students a scientific understanding of the familiar phenomena and laws of nature..... Text...The First Year of Science...Hessler.

Physiology and Sanitation....A treatise on the structure and workings of the human body supplemented by a course in practical methods in sanitation. The latter includes a brief study of the kinds of disease---producing organism, the prevention and treatment of various diseases, first aid, and discoveries in medicine.....Text....Sanitation and Physiology...Ritchie



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Chicago Hebrew Institute Observer, December 1918-January 1919.

Physiography.....This course includes a study of the gases of the atmosphere, factors of climate, interpretation of weather and contains maps, weathering and erosion, rivers, lakes and shores; The effects of physiography upon trade plant and animal life, are considered....Text...Physiography...Salisbury

Physics.....An elementary course including the fundamental principles of the mechanics of solids, liquids and gases, heat, light, sound and electricity. This course presupposes a knowledge of one year of Algebra and one year of Plane Geometry. About one half of the time is devoted to experimental work. Text....A High School Course in Physics.....Gorton..... Manual....Experimental Physics.....Smith, Fower and Burton.....

Chemistry.....This course emphasizes the essentials of elementary chemistry with a detailed study of elements and common compounds. Considerable drill is given to the understanding of molecular formulae, valence, and the writing of simple equations. Consideration of chemical theory is emphasized



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Chicago Hebrew Institute Observer, December 1918-January 1919.

only when necessary for the understanding of essentials. Frequent drills in stoichiometry are given. About two-thirds of the time is devoted to laboratory work. Text....Elementary Chemistry....Alexander, Smith.....  
Manual.....A Laboratory Outline of Elementary Chemistry....Alexander Smith....

Political Economy.....A discussion of the growth of the science; the development of the present industrial system; wealth; the laws governing supply and demand production; Capital and Labor; value; interest; credit money; present day economic problems, such as Tariff, Socialism and Co-Operation.....  
Text....Elementary Principles of Economics....Ely and Wicker.

Civics.....Nature and forms of government; The genesis of the union; The Federal Government, its nature, organization and powers; The Government of the State, County and Town and City problems; Suffrage and other present day questions.  
Text...Advanced Civics....Forman.....

Shorthand....Munson System, which is simple and very widely used.....  
Typewriting....Touch Method, now approved and used in all large merchandise concerns. ( To those that graduate from our Commercial Department, we guarantee positions.)

The Reform Advocate, Vol. 56, Wk. of Nov. 9, 1918.

[LAWNDALE COMMUNITY COUNCIL ORGANIZED]

A meeting was held in the Lawndale district for the purpose of creating a Lawndale Community Council. Invitations were sent to each of the larger organizations in Lawndale as well as all social centers, synagogues, Hebrew schools, etc.

Among those present at the Council were: Judge Harry M. Fisher, Miss Minnie F. Low and Sarah Blumenthal Schaar of the Bureau of Personal Service, and Dr. Boris D. Bogan, Field Secretary of the National Conference of the Jewish Charities.

The purpose of the Council is to unify all social effort in the District, and to effect a better understanding between existing organizations, working for the common good.

The first united effort will be in the interest of activities concerning the school children. This will involve Parent-Teacher Associations.



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Daily Jewish World, Dec. 13, 1917.

## THE MODERN CONDITION IN THE UNIVERSITY OF ILLINOIS

(Editorial)

Five professors at the University of Illinois were cleared from the accusation of not being loyal, and remained on their jobs. However, their lectures were designated as "indecent and silly".

This action is helping to abolish completely free speech at the University of Illinois. It is still certain that the professors were as patriotic as their accusers. Otherwise, they certainly would have been discharged from their positions, and, perhaps, given over to the courts. The fact that the trustees were contented with merely calling the lectures of these professors "indecent and silly", shows clearly that the words of the professors were harmless, critical remarks which offended only the sentiments of the wealthy trustees. The ideals of our country were not impugned.

In labeling the speeches of the professors "indecent and silly", and in warn-



Daily Jewish World, Dec. 13, 1917.

ing them that they should never again dare to express such opinions, [the trustees] took away every possibility of free speech and free discussion from the universities.

How can the students have faith in the teachings of a professor when they are aware of the fact that he no longer can say what he means? How can the students conduct debates on social problems if academic freedom is destroyed, and everyone must express himself according to the dictates of the trustees?

Such a condition forces the university to become a mechanized, technical institution where people learn facts only, but do not learn to think. American students have previously distinguished themselves for their thoughtlessness. They are capable of fighting, and playing baseball, but they have no more intelligence than the average streetcar conductor.

Nevertheless, there are a few exceptions to this generalization. The University of Chicago has had such liberal professors as Hoaxey, and other state

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[universities] have had similar liberal thinkers who have stimulated their students to think, and who have impressed upon them the fact there is something else in the world besides sports. These professors called the attention of their students to the economic conditions in our country, and outlined for them the significant aspects of the social problems of the modern world.

The same professors are now being called down by the wealthy, conservative trustees for delivering lectures that are "indecent and silly". The small measure of enlightenment possessed by American universities is being excluded and the universities are assuming the appearance of workshops where trades are taught but not the learned professions.

Experience has, however, shown that even in those universities where free thinking is prohibited students seek the truth, and place art and knowledge above sports. Furthermore, they are also interested in social problems, and in making their country a better place in which to live.



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JEWISH



Daily Jewish Courier, June 8, 1917.

### WORK FOR YOUNG BOYS

A multitude of young boys, over 16 years of age, will shortly leave high school and college, to spend a two-month vacation. In this multitude there will be a few thousand Jewish boys in whom we are particularly interested, and for whose sake we wish to say a few words.

The question now confronting these young men and their parents,- and to most of them it is a burning question, - is what are these young men going to do during these hot summer weeks.

To many parents it is a question of health. The child went to school for a period of ten months, had his own troubles, and shared the troubles of his family. Due to poverty there were probably times when he lacked food and proper rest. Now the hot summer, and a few weeks of fresh air would do him good. But the question is, how can poor parents, who work hard for a livelihood, afford it? In many cases it is necessary for the boy to look for work. The child can earn a few dollars a week by getting a job in the





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city, which would do no good to his physical condition.

In other cases, it is a question of the young man earning something in order to be able to continue going to school when vacation ends.

Never before have such opportunities presented themselves to young boys, as this year.

Work on farms is the way out. We know how the average city Jew will look upon this suggestion. He will make a wry face and say that this kind of work is good for a non-Jew. Others will say, "City boys don't have the strength to do farm work." In normal times their objection would be justified; farmers have very little consideration for their workers. But the demand for farm hands is so large this year that farmers are hiring all men available, thus enabling a young man to bargain in advance as to working hours and lodging. There is also a demand for young men on modern farms that are run like a business, where the working hours are not





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too long and the comforts do not vary from those in the city.

Such a position serves a two-fold purpose: 1. It offers work that will create new energy for another school term. 2. Wages received are not smaller than at any city job.

There are many agencies here where young men can avail themselves of such jobs. Thousands of young boys will take advantage of this opportunity. It would be desirable if the Jewish young men would join this multitude of vacation workers on farms. In addition to the earnings and the healthy exercises a young man gets, he completes a practical education that money cannot buy.



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JEWISH

Daily Jewish Courier, Apr. 29, 1917.

### SCHOOL AND POLITICS

Jewish citizens in Chicago are expressing their dissatisfaction at the City Council's action in rejecting the approval of the re-appointment of the president of the Chicago Board of Education, Mr. Jacob M. Loeb.

We do not wish to delve into deep inquiries as to whether the malignance that the aldermen have shown to Mayor Thompson is justified or not. The political disputes between the parties in the City Hall are of very little concern to us. But when it concerns the effective management of our schools, it is a different thing entirely.

We Jews have a special respect for schools, a sentiment of reverence that is practically glorified. The slightest attempt to play politics with public schools must arouse anger and wrath in the hearts of the Jews.

Mr. Jacob M. Loeb became renowned as president of the Board of Education of





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Chicago by his devotion to the interests of the schools; by his fearlessness in the defense of these interests; by the battles which he so courageously carried on against every obstructing influence that swarms about the Chicago school system. The Chicago press and the intellectual circles of Chicago recognize his services as the head of the Board of Education. The position is an honorary office, yielding nothing but responsibility. On what political grounds can the City Council reject the affirmation of his re-appointment?

It is true that Mr. Loeb had made many enemies in his fight against the Teachers' Federation. His enemies endeavor to spread the rumor that he is an opponent of union labor. At the same time, the Carpenter's Union, the Engineer's Union, the Plumber's Union, and all other unions with which Mr. Loeb comes in contact, as president of the Board of Education, consider him as their friend. Mr. Loeb does not believe that the teachers' profession is a trade that can be organized. He believes that teaching is a profession that depends upon the personal ability and devotion of the teacher. He has very often stated that he



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believes in the organized strength of teachers, not only so that they may seek better wages, but also so that they can improve the profession, to the advantage of the hundreds of thousands of children of Chicago.

Such disputes between a president of the Board of Education and a teachers' union must not be turned into a political issue to the detriment of the schools.

No reason was given for the withholding of the confirmation of Mr. Loeb's re-appointment. There are no grounds for this other than spiting the Mayor, who recommended the re-appointment. And this situation will make the Jewish citizens realize the action of the City Council.

If Mr. Loeb does not qualify for the presidency of the Board of Education, let it be pronounced publicly. But political vengeance should not transform the schools of Chicago into a political football.

We do not wish to conceal our sentiments about this matter; as mentioned above,





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we are deeply interested in the subject of public schools. They are sacred to us. We are convinced that the Jewish public will consider the action of every member of the City Council who is attempting to play politics with the school a serious crime.

Mr. Loeb became prominent throughout Chicago by his ardor, his devotion and tireless work for the schools. It is an insult to Chicago to question his re-appointment for even a period of two weeks.

The Chicago public will pay particular attention to the Aldermen who vote against the confirmation of Mr. Loeb's re-appointment at the next meeting of the City Council; especially the Jewish citizens, in whose eyes any attempt to play politics is a crime.

We are sure that the public opinion of Chicago will not tolerate further postponement of the confirmation of Mr. Loeb's re-appointment.





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Daily Jewish Courier, Sept. 4, 1916.

## TO SCHOOL

(Editorial)

A new school term is about to begin. We refer here to the secular school, to the public school, and not to the Jewish school. Tomorrow, hundreds of children will again pick up their books and tablets which they have neglected during the hot summer weeks, and will begin again to study the basic principles of their education and knowledge--the weapons they will have to use later on in their struggle for existence.

Among this vast army of children, there are also our children--Jewish children. It is for their sake that we wish here to say a few words. Some parents, who often think about the future of their children, may find food for thought in what we are about to say, and in some way benefit therefrom.

At one time Jews did not study with a view to earning a livelihood. Study was



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wholly separated from material advantage. Individuals studied because it was their sacred duty to do so. We had little method or system in our teaching. Perhaps this was not entirely necessary because our studies were not aimed at their advantageous application to our daily life. They dealt mostly with the past and served only to maintain our ties with the past.

This, however, was only possible in times when the necessities of life were limited. People did not require much for their subsistence. It did not take any special skill or art to eke out a livelihood.

In the last couple of generations, conditions in the more civilized parts of the world have undergone a complete change. The struggle to earn a livelihood has sharpened, and life has begun to require more essentials. Work has become a necessity. Jewish children threw aside education and started to learn a trade. They became tailors, locksmiths, carpenters. Only experienced craftsmen taught them these trades. They learned these trades without system or method, [just] as they had formerly studied the Talmud. They discarded book





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knowledge as if it were useless. Thus, a horrible condition of illiteracy developed among Jews. There arose a generation which sought to forget the past, and lived only for the present. They used books merely for pastime, and not for study.

In the meanwhile, society, on the one hand, began to develop the mechanical instruments, the machinery, which revolutionized all the methods of production, and on the other hand, national consciousness began to develop among nations who viewed the past as a valuable guide to the future.

The Jew finds it difficult to adapt himself to the changing conditions. He lacks the equipment for it.

Great numbers of immigrants came to America and found a new home here, a home which offered them countless opportunities, and which enabled them to earn an easier livelihood. The desire to study eventually awakened in the Jew, but it was no longer a desire to study the past. The desire to study has been





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carried over to secular studies. Just as the traditional Jewish mother wanted her sons to become rabbis, so every Jewish mother of today wishes to see her son become a doctor, or a lawyer or a big businessman. Our ties with the past, our friendly relations with our own people are being entirely neglected. To our own detriment, we are drifting toward another extreme.

It is difficult to realize what is going on in the world at this time. The world, and the nations in it, are now seeking to adapt themselves to democratic institutions. This is the significance of the World War, and this is also the significance of the unrest which we are witnessing in America. Knowledge which has no practical application to life will soon prove to be of little value. The engineer, the chemist, the agriculturalist, the physician--in short, he who can make his academic knowledge socially useful--will have a secure position in society. Even big businessmen, millionaires, will not be as secure, because the nations are constantly placing larger taxes on enormous wealth, on large inheritances, on large incomes, and in the course of time these taxes will take away the wealth of the rich. One revolution in a country can destroy all the huge fortunes. But in wartime, as in times of peace, the man qualified to



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do some type of work, can always find an outlet for his skill, as well as for his talents.

A spiritual grip on life is also necessary. Without it a man is like a petal torn from a flower; the petal then loses its identity as a floral specie, and is of little value.

Jewish parents must, therefore, bear two things in mind when they consider the future of their children who are sent to school: First, the development of the manual, as well as mental abilities [of their children] in a specific, useful branch of human endeavor; second, the inculcation of a Jewish consciousness so that the children will know their people and their past, which will help them to develop their own individuality and personality. Fortunate are they who enter life so well equipped.





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Sunday Jewish Courier, Sept. 3, 1916.

### LETTER TO JEWISH CHILDREN

Dear Children: You will soon go back to school. After a ten-week vacation, you should now feel fresh and lively, and with rejuvenated energy should endeavor to continue your studies until you shall have completed all your courses.

Many of you will return to school cheerfully and happily, having been promoted to higher classes, new teachers, new textbooks; you are now on a higher rung of the ladder which leads to the highest institution of universal education and science. You should feel proud of your abilities.

Other children will return to school with long faces; they are in the same class, they have the same teachers and are using the same textbooks. These children should not feel defeated. If they will study more conscientiously from now on, they will certainly be successful in school.



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Sunday Jewish Courier, Sept. 3, 1916.

Ambition leads to success.

If the same children who failed in their examinations understood that they themselves were to blame--that they neglected their studies, they would now be able, by virtue of a stronger desire, to catch up with their more successful classmates. Every child possesses talents--these talents need only to be developed.

And do not forget, dear children, that you are living in a country where you can develop your talents in the field of education. Less fortunate are your schoolmates abroad, those in dark Russia which withholds education from her people in general, and from Jews in particular. Hundreds of thousands of Jewish children are rejected each year from the schools. Only a certain per cent is selected. They crave knowledge as one thirsts for water, but they are shown only an empty quart.

Therefore, you can consider yourself lucky, dear children, because you live



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in a country where there is no prejudice against Jewish children. The doors of all schools are open to you. Enter and sate yourselves with knowledge--to your heart's content.

Tens of thousands of Jewish children really accept this invitation and study diligently.

For this reason, Jewish fathers are proud when they read, in the American newspapers, about the great success of Jewish students. Every Jew is proud when he reads through a long list of the names of Jewish students who have illustriously distinguished themselves by the marks they received in examinations given in schools, colleges and other institutions of learning.

With pride and courage, dear children, return to school. Study conscientiously and with determination, and success shall be yours.

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The Jewish Labor World, Aug. 4, 1916.

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### THE CHILDREN AND THE REVOLUTIONARY MOVEMENT.

On the 10th of August, it will be a year since the comrades of the Douglas Park Socialist Party branch opened their school for children. On the first anniversary we should stop and take inventory to see what we have gained in the past year and prepare the work for the following year.

It is easy to praise the sponsors of the school, because they have made wonderful progress. Over one hundred children visited the Douglas Park S. S. S. almost every day for a year. The children's choir participated in all the important Socialist affairs.

Those that are close to our school in the Douglas Park, and the Workers Institute, know the great impression our work has made upon the children. Our readings and talks have awakened a thought of freedom, developed powers of the observation, and tied their young souls with the interests of their parents and brothers.



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We must consider the problems of our children's schools in a deeper sense. Four elements constitute a successful school: Children, comrade co-workers, teachers, and a system. In the English-American districts, the first element presents a very important problem. The children go to the Christian Sunday schools, which are well organized and equipped in the material and psychological sense.

I personally believe we can win children everywhere. Our children have no religious school; our schools are too primitive and too backward; hundreds of children of Jewish workers could be attracted to our schools in every city in any community. The question is how do they stand in education?

One of the most striking features in the life and struggle of our schools was the deep sympathy and gratitude from the parents of the children, especially the mothers. During the Winter, in the severe cold and snowy weather, the children were present in school.

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When any entertainment would take place, the mothers would listen to the old and new melodies coming from the mouths of their youngsters. The parents of these children are with us, but they have not the time and the experience to organize, to collect money, and to take an active part in the work.

The real and important problems are teachers and a system. Here we must admit that our movement has no system, no plans, and no teachers. Within the last year, I corresponded with almost every school in the country, and personally spoke to many comrades, on this subject, comrades who have spent many years in this work, Sheder, Ameringer, Brown Lesur, Chvartan and others.

I received cards from Rochester and Baltimore, Kenosha and Rockford, all voicing the same complaint of no system, and much striving without plan or purpose.

We, here in Chicago, have done a great deal and we believe that we are nearing the completion of a system, which will lay the foundation of a strong organized movement. We must admit, however, that if the children and parents have filled our hearts with hopes and inspiration, the actions of our more intelligent comrades, lecturers and authors awoke a feeling of hatred in all the workers who were active in the schools.



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What do you teach in your schools? We comrades throughout the United States ask, What books, what system do you use?"

And most important, how do you teach in your school? It is not the lessons alone, it is the art of teaching. The children are stuffed six days a week with education in the regular schools. They are being taught and drilled, but they are not learning to be self-thinking, and independent.

They are subjected to the authority of the teacher and the principal. In the higher classes, the children lose themselves. (They are being transformed into a big machine, and with the children starts the development of the machine.) Automatic psychology blocks the deliberation of the worker more than all the capitalist laws put together.

It was this machine psychology which has driven myriads of Socialists into the European Armies. If the Socialist schools would like to accomplish anything, they must annihilate this horrible system, and must elaborate one organization in their classes, which shall not be constructed on obedience



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and authority, but on love and comradeship.

Upon considering our schools from this standpoint, we readily understand why it is so difficult to support them. We have no teachers and the more teachers we get, the worse it becomes. Our adult comrades are children of the old tyrannical military world. They enter the classroom with a viewpoint of egoism, and the children segregate themselves and lose interest naturally remaining the weaker. This situation between teacher and pupil is a matter which is now being vigorously debated upon in all educational circles, and must be adopted in our literature, and discussed in order to train teachers for our children.

If this point shall become clear, the problem of a system will be solved very easily. The purpose of our schools is:

1. To develop the sentiment of sympathy within the children.
2. Elementary Evolutionary Science.
3. Music and play.

The Jewish Labor World, Aug. 4, 1916.

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You cannot publicly fight religion, you cannot fight the old system of teaching when you deal with a child. In general, to lecture, to instruct has no influence. When we have interviewed our elder children concerning culture, history and the primitive life, we have seen that, at each interview, they were alert and were beginning to compare the realities of their life with the realities which we endowed upon them. They commenced to analyze, asking why and how, and that is the birth of free thought.

It is just the beginning. Children learn general science in public schools, but their minds do not develop because they are being misled. We must contrive a series of inquiries and interviews concerning the ground principles of nature and the social sciences. Our system attracts the attention of the children to the important phenomenons and discoveries in human history, to our heroes, and martyrs, and plants in them the new spirit, and sentiment of historical struggle for a better and safer world.

As you see, we can develop our children into Socialists without preaching direct theories to them, without blocking their minds with economic systems

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and dialectics. However, the best way to reach the soul of a child is by appealing to their sentiment and from this angle, very little was done.



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JEWISH

Daily Jewish Courier, Mar. 24, 1914.

MRS. YOUNG'S NEW PUBLIC SCHOOL COURSE



Mrs. Young, superintendent of schools in Chicago, devised a new course for the public schools of the Chicago Board of Education. Like every new project, this course received strong opposition from some members of the Board who are very little posted on this new program on education for children, a program which is being considered not only in Chicago and throughout the rest of this country, but also in all civilized parts of the world. New ways and better means are now being sought everywhere to instruct children with such greater efficiency as will yield better results.

Pointing to the historical development of the public school in her discourse on March 6, Mrs. Young proved that at its very inception the public schools embraced a broad program of study. In time new subjects such as music, art, and construction work, were also introduced. These new cultural subjects, however, did not bring unity into the curriculum of the schools, at least not to the extent where they could effect the cultural development of the children.

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They have, however, satisfied to a certain extent the children's impulse for art, which can be seen from the fact that ever since these subjects were introduced, the children have stopped writing on the walls and carving the desks and chairs. Nevertheless, the public realizes that the schools are far from perfection, and a proof of it is that there are more than one hundred thousand people who send their children to parochial schools. Parochial schools, according to Mrs. Young's personal investigation, constitute, thanks to their religious aims, a great element of culture. They develop the soul and the fantasy of children, the very thing which wealthier citizens demand.

When art and handicraft were first brought into the public schools, they were viciously denounced on the assumption that public schools need teach only such subjects as will be utilizable to the child later in life.

The first school for the poor, founded in New England, instituted sewing as one of its subjects. However, no sooner had this school been transformed into a public school that sewing was ostracized.



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Daily Jewish Courier, Mar. 24, 1914.

Truthfully, public opinion at the time already favored unlimited subjects for immediate use as the best means of instruction. They contended that if children were only taught the most necessary subjects, they would only have to view schools as preparatory places for the factory. The school's mission is to develop the child's soul and glorify his sentiments.

This is especially more important in large cities than in small towns and rural communities where the environment is less exacting. In small communities the children are actually bound to nature, whereas in a large city the only place where children can learn anything about nature, before stepping into practical life, is the school.

Mrs. Young also points to a historical phenomenon in the public schools, a phenomenon which throws light on her deep observations as superintendent of public schools in a large city. She shows that the antiquated methods of teaching tend to degrade the character of the teachers and corrupt their abilities. As long as the courses are wide in range and confined to one teacher, she or he simply becomes an automat. Should the teacher possess a



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certain inclination or talent for a particular subject, it goes to waste because she is not given the opportunity to practice it.

Mrs. Young maintains that the only way to improve this condition is to employ the least number of subjects in public schools at a time. Five subjects would lead to unify theory and practice, which would rise children to greater heights in education. The five subjects should be divided into three fundamental and two cultural. Physical culture should be an additional subject.

Such a course will improve the condition of public schools a great deal. It will also enable the teachers to do more efficient work, because they shall have the opportunity to teach the subjects for which they are best qualified. Although it is believed that Chicago has one of the finest teaching staffs in the country, it will still improve by this system. The children will not become tired of their school work. They will no longer consider their studies a burden.

The new program of the public school courses is based throughout on the

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foundation to change courses now prevailing in schools, so that the children may develop in every sense; that there should no longer exist any sub-normal classes. If the child is poor in arithmetic, he may however be very good in another subject. If pupils are segregated into lower classes, they then assume an inferior attitude, which has a bad effect on their mental condition.

Mrs. Young desires to introduce the most modern and improved methods on education for children. She is, however, encountering many obstacles because in no other thing is society so backward as in matters concerning children's education. This should not stop her from fighting until her plans are adopted in the public schools.



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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

The Hebraic Organization Ohel Shem of Chicago.

The Ohel Shem was organized about two months ago through the efforts of the well known Hebrew writer Mr. S. B. Maximon, the new principal of the Chicago Hebrew Institute Hebrew Department. A preliminary meeting took place in the rooms of the Hebrew Literary Society, where a few of the best known Hebrew scholars assembled at the invitation of Mr. Maximon, to devise ways and means for the development and revival of the Hebrew language and its literature in Chicago. That the standard of Hebrew education is below the lines of criticism was apparent to everyone present at that meeting. Some of the smaller Jewish communities have much more modern Hebrew educational institutions than our great city of Chicago with its hundreds of thousands of Jews, with all their community and social workers,

In order to remedy this evil, to open up the mind of our people, to interest our great communal workers and systematize the education of our youth, this society was organized with Mr. Maximon as its president.

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Chicago Hebrew Institute Observer, December, 1915.

Dr. A. Levinson, vice-president, J. Gold, treasurer, G. Prochovnick, secretary and the writer as corresponding secretary. The first public meeting was held at the Chicago Hebrew Institute, Sunday July 30, on the occasion of the celebration of the Bialik 25th anniversary. The meeting was opened by the writer with a short address about the aim and object of the organization and Mr. Maximon delivered a very interesting address about Bialik, in which he brought out the fact that the poetry of Bialik distinguishes itself, in that while man varying in degree of intellect seeks various avenues for the expression of prayer, and that while to some that power of expression is entirely lost to those of our people who are still imbued with the divine faculty of imagination and whom the ancient formal version or the fixed prayer does not satisfy Bialik appears as a scribe and prophet who in the charming voice of poetry gives vent to the innate desires of the human heart for prayer and communion.

The meeting was conducted entirely in Hebrew, and was very well attended. Two children rendered declamations in Hebrew, reciting the poems of Bialik .

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with feeling and expression.

Lovers of Hebrew will long remember the well spent evening. The Ohel Shem is planning a series of lectures in Hebrew for the next season, and working out plans for great Hebrew activity during winter months.



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JEWISH

Chicago Hebrew Institute Observer, December 1913.

Bacon says "Philosophy when superficially studied, excites doubt; when thoroughly explored it dispels it". That in formulating our theories and philosophy as respecting the Institute, we have explored and not studied, you will admit, after you will hear the illustrated review of activities for the year, that our Superintendent, Mr. Philip L. Seman, will bring to us tonight. Further and more complete details of each department and each class is brought to you by our monthly messenger, "The Observer", which is, as you know, devoted entirely to Institute news. Therefore, it is no longer necessary for me to review the educational side of the Institute as heretofore, and will devote my Report entirely to the Administrative part of the work.

And this very fact that we no longer require repetition to emphasize the need of our existence must prove to our friends as it has to me that we have, as we claim, at last crystalized our philosophy into concrete form:

The highly satisfactory results in our classes - English, civics, public-speaking, art, music, and the drama verified by figures and careful comparisons from year to year, to my mind should prove without any doubt to the layman what social thinkers and social workers have always conceded; namely, that progress in human society must be constructed upon education, because the function of



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education is to guide and control the formation of habit and character on the part of the individual, as well as to develop his capacity and powers so that he shall become an efficient member of Society.

The summer curriculum, consisting of kindergarten, domestic-art, gardening, story-telling, afternoon-games, athletic exercises, talks on hygiene, was as usual conducted outdoors all summer. The tennis courts and baseball grounds were filled to capacity throughout the season.

True of nature, to those who sought and loved her best, she must have yielded ample reward. On September 1st, 1914, Dr. Joseph Pedott severed his connection with the Chicago Hebrew Institute, and in appreciation of his services rendered to the Institute, the members of the Board fittingly presented him with a set of resolutions and had it inscribed in their Minutes. Mr. Philip L. Seman of New York succeeded him. Mr. Seman brings to us the result of many years of social work and experience, and the Institute was fortunate to have been able to enlist his services. Mr. Seman is carrying out and developing the principles of the Institute, to make social intercourse express the growing sense of the economic unity of Society,

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which makes toward a greater Democracy and multiplies opportunity to make charity more and more unnecessary.

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JEWISH

Daily Jewish Courier, Mar. 18, 1914.

THE FIRST DUTY FOR WOMEN VOTERS

(Editorial)



Every Jewish mother wishes earnestly that her child will grow up to be an educated man or woman. Practically without any exceptions, all Jewish parents spare no efforts to give their children a good education. But unfortunately all parents cannot attain this desire.

Why? Simply because of the high cost of living, and the low wages people receive. To keep a child in school doubles the cost of living.

Knowledge, the most essential thing, costs too much.

With a broken heart, the mother sends off her child, for the first time, to work. And in her heart the poor child envies her girl friend who attends school. The working girl has an inward feeling of wanting to continue her education. She would also achieve success in school. But life



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Daily Jewish Courier, Mar. 18, 1914.



calls her to the shop....

America is noted throughout the world as being "the land of unlimited opportunities." To a certain extent this is true. In what regards the acquisition of an education, it seems at first thought that the way is open to unlimited opportunity. But is it really unlimited?

The unfortunate children of 14 and over, who fill the department stores, shops, and factories in this metropolis, prove that the talk about unlimited opportunity to acquire an education is not entirely true.

Since the high schools began to add the higher science to their curriculum, the cost of going to school has been skyrocketed, especially for a poor family which has two or three children attending school.

There are many States in America in which the schools furnish the students with books and other necessary supplies. But in Chicago it is difficult, even probably impossible, to institute this, due to various reasons. At any rate, the matter was never brought before the lawmakers, and perhaps will never be

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Daily Jewish Courier, Mar. 18, 1914.

brought before them.

It is the women's duty to see that education costs less. If all of us women voters are persistent enough, we will triumph.

We should not be too exacting at the beginning. Let us for the time being brush aside the question of free textbooks, and take up the smaller things which are not so trivial at that.

A child who goes to high school spends half a dollar a week for car fare. This amounts to two dollars a month. In a household where two or more children attend high school, transportation amounts to several dollars a month. For the entire study course, the grand total is a heavy sum.

Why shouldn't high school students have free transportation to and from school?

The city will not lose anything and yet thousands of poor children will profit by it.

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JEWISH



Daily Jewish Courier, Mar, 18, 1914.

Sisters, this will be very easy to achieve, should you only wish to.

Press the alderman for whom you shall vote next month, to promise to introduce an ordinance to this effect in the City Council, and see that it becomes a law.

The women of Colorado point with pride to having advanced the opportunity of acquiring an education in the State of Colorado. For this they deserve credit.

Let us execute a law providing free transportation for high school children, and that will be accredited to us.

Let us show the men that we know how to make good use of our privileges by attempting to improve and alleviate conditions. Women voters, remember your duty!



Sunday Jewish Courier, Feb. 8, 1914.

will not keep our youth from falling prey to corrupt things during passionate moments. They could be more apt to eschew such things if they are taught self-respect and to respect their fellow-citizens."

"The best thing we can do for our children is to teach them to respect their own personality."

"According to my philosophical views, every man has been created to fulfill certain duties. Now, we can not expect our children to do the things for which they are most suited as long as we have as yet not discovered and aided them in recognizing themselves."

In conclusion, he showed how necessary it is to teach children self-analysis, and furnished examples from periods of history where great philosophers stressed the necessity of this sort of education for the oncoming generations.



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JEWISH



Daily Jewish Courier, Oct. 13, 1913.

[OUR WESTERN LIBERALISM]

Many things can be said when we compare our city with the largest city of America. Chicago belongs to the West. This is one reason why her populace is more democratic. In New York the spirit is still that of Europe with all the old traditions which are brought here by the immigrants. Here the foreign element is more readily Americanized, thus permitting them to participate sooner in governmental affairs.

Illinois has given women her franchise, New York has not. Chicago is more liberal in her dealings with the school teacher than is New York.

Mrs. Young, superintendent of schools, criticized the New York Educational Board for dismissing a teacher who dared to become a mother. This puts an "official label" on married women as undesirable. In other words, school teachers are officially forced to remain old maids, or to adjust themselves to other work entirely.



JEWISH

Daily Jewish Courier, Oct. 13, 1913.

Our local educational board, as Mrs. Young explains, places no obstacles in the path of our married women teachers who become mothers. We did have, at one time, the same ruling they have there, but she, the woman superintendent, of Chicago schools has done away with it.

The very fact that a woman, a very capable and fitting person, is at the head of our education in Chicago is in itself a good indication that our people are more liberal and broadminded than those of the Empire State.

It is no wonder that a strong sentiment was shown for Mrs. Young, who resigned because her work was being narrowly limited. The public had judged the true value of this woman and insisted that she be given more power to execute her good plans.





Daily Jewish Courier, Oct. 13, 1913.

Progressive forms of government in the people's representation will come from the West. Riches come from the East where industry is highly concentrated. Chicago, in spite of her great size, that somewhat hampers progress, will play the "first fiddle" in having one of the most liberal and democratic governments.

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Daily Jewish Courier, Aug. 19, 1913.

## OUR BOURBONS

I C        It is a well-known fact that the Reform rabbis of the "old school," especially those who have neither learned nor forgotten anything since they were ordained as rabbis, are extreme anti-Zionists. The accusation made by these "representatives of the people," that the Zionists are disloyal to their adopted country, is also well known. Reform rabbis frequently pour out their wrath upon the Zionists for retarding the process of assimilation advocated by the Reform congregations who believe in the "melting pot" theory. The Zionists and the general Jewish public are so accustomed to hearing these charges made, that they merely laugh at them. In fact, the remarks made by these bourbons [i. e., by the anti-Zionist Reform rabbis] affect the Jewish public as much as the sullenness of an old, decrepit man affects the views of a youth who refuses to allow the world to remain unchanged and advocates changes in it.

The latest complaint, or better still, accusation, comes from one of the great bourbons--Rabbi T. Schanfarber. He accuses the Chicago Zionists of seeking

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JEWISH

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Daily Jewish Courier, Aug. 19, 1913.

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III A to abolish the public schools and of desiring to establish parochial  
III C schools in their place. We do not know where [the rabbi] secured  
I C this information, but we do know that this idea is contradictory [to  
the essentials] of Zionism. Only the ultra-Orthodox group is in  
favor of establishing parochial schools. They, like the patriotic reformers  
who are at the other extremity as far as religious doctrines are concerned, are  
anti-Zionists.

The Zionists are, however, opposed to parochial schools or to any type of religious school. They believe that religion and nationalism are two separate matters that the further apart they are, the better it is. The Zionists are satisfied with the theory put into practice by Mrs. Ella Flagg Young [the superintendent of schools in Chicago] of developing and encouraging the national spirit [of the children] of the various nationalities that attend the Chicago [public schools]. Classes have been organized in the schools in which the language, history, ethics, and legends of the various nationalities are taught. The Zionists are assisting Mrs. Young in organizing the Jewish classes. If Rabbi Schanfarber has any complaint to make about this matter, he should direct

WPA (ILL.) PROJ. 30275



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Daily Jewish Courier, Aug. 19, 1913.

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it to Mrs. Young. He certainly should not feel slighted if the

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Zionists recognize Mrs. Young as a greater authority on the subject

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of children's education than even he, the honored rabbi of Kehilath  
Anshe Mayriv.

We think that it is not correct to say that the demands of the ultra-Orthodox groups, who wish to establish Jewish parochial schools, are entirely wrong. When people are willing to dedicate their lives to religion, they will surely not hesitate to sacrifice their patriotism. If the ultra-Orthodox groups **became** estranged from their faith, they would not continue to exist in America--in fact, the whole issue would disappear.

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JEWISH

Chicago Hebrew Institute Observer, November 1912.

Comparative Statement of Expense.

May 1st to May 1st

	<u>1913</u>	<u>1912</u>	<u>1911</u>
Educational - - - - -	\$17,541.33	\$17,321.38	\$13,662.72
Maintenance	7,192.07	6,773.65	5,026.01
Administration	<u>7,695.57</u>	<u>8,238.25</u>	<u>5,827.83</u>
	\$32,428.97	\$32,333.28	\$24,513.56

WPA (ALL.) PROJ. 30275

Chicago Hebrew Institute Observer, November 1912.

Relation of Internal Revenue to Expense of Educational Department:

May 1st to May 1st

	<u>1913</u>	<u>1912</u>	<u>1911</u>
Increase - 20% over 1912, and 36% over 1911	69%	49%	33%

Relation of Internal Revenue to Total Expense:

May 1st to May 1st

	<u>1913</u>	<u>1912</u>	<u>1911</u>
	38%	26%	22%

Increase 12% over 1912 and 16% over 1911.



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JEWISH

Chicago Hebrew Institute Observer, November, 1912.

At the time of our last report the arrangement of the grounds for use of activities was still in process. Although already partially in use, it however, was fully ready and equipped for our 1911-12 activities.

In accordance with our plans, indoor activities ceased with the annual meeting and the Summer curriculum began. While the sum expended on the grounds, \$7,913.35, may sound rather large, yet, if one realizes the amount of labor involved in clearing of the grounds and much of the debris of the burnt building, and transforming a veritable desert into one of the most beautiful playgrounds in the county, with all equipments, the money seems well spent indeed, and much thanks is due to Mr. Jas. Davis, Chairman of the Committee on Grounds, and Mr. Jenkinsen, Landscape Architect, under whose supervision this delightful transformation took place.

The Summer curriculum embraced Morning Kindergarten, Domestic Art, Gardening, Story-Telling, Afternoon Games, Athletic Exercises, Sabbath Entertainments,

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Chicago Hebrew Institute Observer, November, 1912.

Social Hour and familiar talks on Hygiene. Each division of the work is assigned to a competent leader, assisted by volunteers.

The grounds were also used for outdoor concerts, childrens' picnics and outings. The tennis courts and baseball grounds were at all times occupied to full capacities by both children and adults. In addition to our own ground amusements, the children were taken to the Buffalo Bill Show, Soldiers Tournament, Aviation Meet, and to Lincoln Park.

On Labor Day, the Summer term ended only too soon, and all work was returned to the building, and with the return I am sure each mind rose to loftier heights and each heart beat more tenderly even for so short a contact with nature's realm. "Mighty things from small beginnings grow." How true may this prove, of the influence spread, even within our small domain: The Fall term opened with an overflowing registration taxing our physical capacity beyond the limit.

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JEWISH

Chicago Hebrew Institute Observer, November, 1912.

The Education Committee, through the Chairman, Mr. Israel Cowen, reports that the English Department was opened in September with five classes, which were gradually increased to seven, but even that number was insufficient to meet the demands and registration had to be closed, and has remained so part of the Winter: Of the 747 pupils accommodated about 300 have organized themselves into an Educational League, whose purpose is educational and social.

In the Kindergarten, two classes were formed instead of one, as we had last year. The attendance during the milder weather often running up to seventy. Many of these children are now in the first grade of the public school. In our Trade Schools we have had during the year, ninety-five different pupils, and the school is in a better condition than it was last year, in spite of the fact that the expenses of instruction have been reduced from \$90.00 to \$80.00 per month. Five pupils of the Plumbing Department are now preparing themselves for examination, which is a larger number than the school had before. In the Sewing School, two classes were formed, beginners and advanced, with an average monthly attendance of 306 and 342.



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JEWISH

Chicago Hebrew Institute Observer, November, 1912.

In our Dancing School we had 220 different individuals, 110 of whom hold season tickets; the others bought single admission tickets. Average attendance on a Saturday evening, 60, maximum attendance, 120. In our Piano School we had 37 different children this year and there is a long waiting list. The circulation and attendance in our Library varied between 17,000 to 18,000 per month. About two-thirds of that number are being turned/away because of lack of accommodation.

In the Game Room this year were handled about 2,500 children per month. Owing to lack of accomodation no Game Room could be opened in the evening. The room now given to the activity is entirely too small. In the Story-Telling class were handled about 300 children per month. New activities, also under the auspices of the Educational Committee, opened this year are: First - A Civics Bureau for the purpose of assisting people in becoming American citizens as soon as they are ready for this privilege. The school is composed of

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Chicago Hebrew Institute Observer, November, 1912.

of two divisions, one regular class work, for which a charge of \$1.00 for four months is made, and the other free information. Apropos of this new department I wish to mention that Judge Hugo Pam has for the past two years been giving a course of lectures before the Educational Club, composed of pupils of the English classes, on civics and American government.

Second - The room in possession of the Men's Club, which was not sufficiently used, was turned into a public Pool Room with a charge of twenty-five cents per hour, per table. The Pool Room since then has not been large enough to meet the demand. In the month of February it was used by no less than 987 people. In addition to billiards and pool there is also chess and checkers played, for which no charge is made. Average attendance of this room, 766 and 984.

Third - At the beginning of the season, public dances on Saturday evenings were introduced. These dances have met with such success that the large Assembly



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Chicago Hebrew Institute Observer, November, 1912.

Hall is no longer large enough to accommodate the people, many men and women are turned away. The dances more than pay for themselves and are attended by young people from every walk in life and every part of the city.

Not less zest and interest was displayed in the Hebrew School, under the Religious Committee of which B. Horwich is chairman and Max Shulman, secretary. In this department, instruction was furnished to about 186 children, in Hebrew reading and writing. It employs the services of twelve trained teachers, five of whom teach in Hebrew Day School and seven in Sabbath School. The Sabbath School has an attendance of about 285 pupils weekly and holds two sessions weekly. On Saturday, from 3 to 4 P. M., a special service for children is held. The success of this department is due to the infusion of love and enthusiasm that Rabbi Levine brought to it.

That the great hunger for knowledge, in the heart and soul of the Jewish children, particularly those of foreign birth and parentage, is hard to appease



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JEWISHChicago Hebrew Institute Observer, November, 1912.

is a well known fact and our statistics in proof thereof reveal nothing new, only affirm the old, that new acquisitions only increase the thirst for more and more light. But that Jewish boys and girls should win acknowledgment of superiority in the athletic world is new, indeed, as well as a highly gratifying diversion. And such is the record of our Athletic Department. The registration in this department for the year was 400, with a regular attendance of over 250. Our teams have been among the constant winners. The Basket and Indoor Baseball Teams have lost only two games during the entire year. The Wrestling Team tied for first place in the Amateur Athletic Federation contest, recently held in Chicago, and in which contest over 200 Churches, Y. M. C. A.'s Parks and Gymnasiums took part.

Equally as creditable has been the Gymnastic Department. In the three-cornered contest recently held between West Park No. 2, Hull House and Chicago Hebrew Institute, our teams captured more points than the other two teams combined, and during the past year we have won several silver trophies. Mr. Jacob Loeb is chairman of this department and Mr. Harry Berkman, instructor.

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Chicago Hebrew Institute Observer, November, 1912.

No share of this success attributed to Mr. Berkman is too great. He is a teacher and performer of recognized ability.

The officers and directors beg to acknowledge his services with deep appreciation, nor may it prove amiss at this time to urge upon our members present, and others the great need for a modern, well equipped gymnasium. Give to our people the proper means wherewith to build healthy homes for their healthy souls. Just a single denial of some personal pleasure will cover the dues of membership. These small mites from each individual would make a splendid nucleus for such a fund. And perhaps the good faith of so many, may bring forth a material appreciation from some blessed source of Samaritan.

Who knows, it is well worth trying, and I trust each one present tonight, not already a member, will join, and persuade their friends to follow.

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JEWISH

Chicago Hebrew Institute Observer, November, 1912.

The South Side Womens Auxiliary of which Mrs. Jos. Fish is president, true to its pledge of last year, defrayed the expenses of the girls' and women's departments, which curriculum is practically a continuance of the Summer work indoors. \$2,400.00 was the expense of conducting this department and the full sum paid into the Institute. They hope, before closing their season, to add about \$500.00 more to their contribution, This auxiliary has a membership of 403 women, 37 of whom are \$3.00 members, 217 are \$5.00 members and 149 are \$10.00 members.

Several months ago, Mrs. Fish organized a junior section and with her usual success, 100 members were secured. The juniors will cooperate with the seniors and a percentage of their funds will be paid into the treasury of the seniors. It is worthy of record that the funds turned in by this auxiliary are gross, all expenses and entertainments are defrayed by several members. Needless to say, the largest shares of which is contributed by Mrs. Fish.

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Chicago Hebrew Institute Observer, November, 1912.

Mrs. Benjamin Davis is chairman of the Educational Committee of the S. S. Auxiliary, and Miss Bertha Jerusalemky is in charge of the women's and girls' work. No material returns could adequately recompense Miss Jerusalemky for her deep devotion to the work. Early morning and late at night, she can always be found graciously and ably executing her duties.

The Social Committee also maintained its record of pleasure giving and under its auspices, many pleasant afternoons and evenings have been spent by the members and the neighborhood. To this committee largely contributed the Institute Players Club, of which Judge Hugo Pam is president. Under the able leadership of Mr. Alden, the talented members upon all social occasions presented playlets and musical comedies of interest. Not less, the Institute Women's Club demonstrated the usefulness and strength of these organizations. This auxiliary, organized a year ago, under the leadership of its efficient president, Mrs. J. Ginsberg, have now a membership of 150, dues ranging from

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JEWISH

Chicago Hebrew Institute Observer, November, 1912.

\$3.00 to \$5.00. They have turned into the treasury of the Institute \$500.00, which sum they expect to increase before the end of their fiscal year. During the year they held a number of social functions for members and guests, at the Institute Building, thus propagating the Institute and its work at large on the West and North-West Side. Their chief educational interest is the Piano School, purposing to afford a musical education to all worthy applicants at a nominal sum. They donated a piano to the Institute studio for such pupils as have not the means to practice at home.

Another organization which has proved of much value to the Institute is the Young Woman's Club, headed by Miss Ida Roscoe, president. They organized about a year ago and have since turned in \$100.00 to the general fund and have rendered individual and collective service on all social and general occasions. They have a membership of 85 and we trust that soon their splendid use will attract many more to their midst.



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JEWISHChicago Hebrew Institute Observer, November, 1912.

The Young Men's Club has been a social club, but indirectly, giving publicity to the Institute. After listening to such records of mental prosperity, would that it would be my lot to speak equally as glowingly of our worldly goods, but alas, it is not given to mankind of this century to live in Utopia, therefore, I must, before closing, engage your attention to the more prosaic side of our life, financial.

Revenues and Expenses. Period from May 1, 1911, to April 1, 1912. Revenues - Income - Dues - Regulars, \$8,059.50 - Associate, \$84.00 - S. S. Women's Auxiliary, \$2,400.00 - Institute Women's Club, \$500.00 - Young Woman's Club, \$100.00 - Total Dues, \$11,143.50 - Miscellaneous - Baron De Hirsch fund for trade - Schools, \$1,500.00 Legacies, \$400.00 - Donations, \$217.00 - Rentals, including Club, \$775.90 - Internal Revenues, \$6,957.27 - Total Miscellaneous, \$9,850.17 - Total Revenues, \$20,993.67.

Expenses. General Administrative, \$7,777.39 - Maintenance, \$6,052.23 - Educa-



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tion, \$15,767.29 - Total General, \$29,597.21. Permanent improvements. Building, \$267.25 - Furniture and Fixtures, \$2,090.20 - Grounds, \$6.674.14 - Total improvements, \$9,031.39 - Total expenses, \$38,628.60 - Thus leaving a deficit of \$17,635.07, for which we used the balance of the insurance fund, \$20,000.00.

While as compared to last year our activities have doubled and trebled, the expenses proportionately were much less, and in this connection no little credit is due to Mr. Max Klee, acting president. Mr. Klee, throughout the year devoted hours of each week in personal supervision and advice on all details, big or small. Thus the Institute was the beneficiary of service that could not be purchased at any cost. When Mr. Klee went abroad a few months ago, Jacob M. Loeb took charge with equal results.

While this summary contained a list of names that have been so helpful in bringing the affairs of the Institute to the present point of progress, needless to say that the man behind the gun was our superintendent, Dr. Jos.

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Pedott. His love for the work swept all obstacles away. He brought to the Institute a fresh, unmarred enthusiasm that put a new spark of life to the old, and founded well the new.

The kindest mention is also due to all our volunteer workers, boys and girls, particularly those who constitute themselves as official ushers and are so helpful in handling the large crowds. We also wish to acknowledge our appreciation to the Chicago Israelite, Reform Advocate, The Sentinel and Yiddish Press for their services and courtesies. Last, but not least, our thanks and remembrance to our chief, President Julius Rosenwald, to whose munificence our existence is due. The directors whose successors you will elect today, are - Messrs. Israel Cowen, Abel Davis, Gustav Freund, I. B. Lipson, Abe Margolis, Samuel Phillipson, M. R. Hart, Jacob M. Loeb, Leon Zolotkof, Drs. E. A. Fishkin, Albert B. Yudeson, Emil G. Hirsch, Mrs. Julius Stone, and to fill vacancy for one year, caused by the resignation of Mr. Van Gelder.

And now, before concluding, I cannot refrain from emphasizing the fact that

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JEWISHChicago Hebrew Institute Observer, November, 1912.

according to the financial report, one-fourth of the general expenses was defrayed by internal revenues, which largely means the Educational Department. What more eloquent words need be employed to plead for the continuance of this Institution than this proof of the worthiness of the people who are partaking of its opportunities? They are making every effort within their means to prove the right to this being called a people's Institute, by paying, however small, a sum for all that they receive. The Institute, as far as its physical properties are concerned, has gone to the limit of possibilities. We must have more space. If the oft-made charge that a supply was created before the demand was ever true, it is no longer true. It has become an essential in the life of the Jewish community. This is our home, mine, yours, as well as the immigrants. Those of us who have watched and worked closely, cannot and will not deny that in return they have received a new and greater meaning of life and sense of duty to their fellowmen, something more than mere thanks of officers and directors; therefore, from the inmost depths of my heart pray I, that it may be my lot to tell you next year that our Home is the resort of love, of joy and plenty, supporting and supported. I thank you,

Sincerely,

Goldie (Mrs. Julius) Stone, Secretary.



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JEWISH

Chicago Hebrew Institute Observer, Nov. 1912.

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### ENGLISH DEPARTMENT

In order to remedy the overcrowding in this Department, which existed last year, and also in accordance with our aim to make our activities as nearly self-supporting as possible, the tuition fee was raised at the beginning of the fiscal year, from \$1.00 for four months to \$1.00 for two months, or 100%. Despite this increase in the fee, however, our classes continued to be overcrowded and a waiting-list had to be maintained all during the year.

This occurred in spite of the fact that there were several public evening schools in the neighborhood where no charge for instruction was made. Our total attendance in this department was 39,942, representing 963 individuals, 682 male and 281 female, against 37,248, representing 827 individuals during the previous year, or an increase of 136 individuals. There were seven classes, meeting four times a week, with an average attendance per night, of 207. Nine pupils who could not afford to pay for instruction were admitted free.

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JEWISH

Chicago Hebrew Institute Observer, Nov. 1912.

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The pupils ranged in age from 14 to 48 years, the length of time pupils stayed in class:

755 Pupils	2 to 5 months
116 Pupils	5 to 8 months
56 Pupils	9 months to 1 year
23 Pupils	1 year to 18 months
11 Pupils	18 months to 2 years
2 Pupils	over 2 years

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JEWISH

Chicago Hebrew Institute Observer, Nov. 1912.

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They represented the following nationalities:

Russian . . . . .	566
Roumanian . . . . .	14
Swedish . . . . .	1
French . . . . .	1
Bohemian . . . . .	1
German . . . . .	4
African . . . . .	1
Austrian . . . . .	14
Hungarian . . . . .	5
Persian . . . . .	2
Greek . . . . .	1
Palestinian . . . . .	1
English . . . . .	2

The foregoing includes new  
pupils only and does not account  
for those carried over from the  
previous year.



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JEWISH

Chicago Hebrew Institute Observer, Nov. 1912.

The following trades were represented:

Tailors . . . . .	136	Driver . . . . .	1
Operators . . . . .	44	Journalist . . . . .	1
Finishers . . . . .	8	Bricklayers . . . . .	1
Mattress-Makers . . . .	3	Stock Boys . . . . .	4
Factory-Hands . . . . .	75	Cutters . . . . .	17
Comb.Factory Hands . .	2	Pressers . . . . .	4
Glove Factory Hands . .	3	Necktie Makers . . . .	6
Bag Factory Hands . . .	3	Cap Makers . . . . .	6
Frame Factory Hands . .	2	Auto Shop Hands . . .	2
Hair Goods Hands . . .	5	Brush Maker . . . . .	1
Shoe Factory Hands . . .	6	Leather Goods . . . . .	3
Mechanics . . . . .	2	Buttonhole Makers . .	3
Butchers . . . . .	8	Box Factory Hands . .	1
Engravers . . . . .	1	Trunk Factory Hands .	5

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JEWISH

Forwards Sept. 2, 1921.

WPA (ILL, PROJ. 30275

WHY THE WORKMEN'S CIRCLE MUST CARRY ON  
INDEPENDENT WORKER'S EDUCATION

The Workmen's Circle is first and foremost a workers organization founded on the basis of class struggle.

Everything that the Workmen's Circle does for its members in the way of benefit, is just like the cement keeping the bricks together of a brick wall.

As a workers organization, the material benefits are as important as it is for a union to better the conditions of the work shop.

A union that cannot do something for its members must sooner or later perish --and the history of the labor movement is full of such facts.

It is therefore very important to discuss the question of education, from a worker's organization standpoint, recognizing the fact, that the good, which they get from the Workmen's Circle is as important for the workmen's circle as air for a human being.

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Forwards Sept. 2, 1921.

WPA (ILL.) PRO: 30275

The question of an independent workers education is more important for the Workmen's Circle, for in the branches there are quite a number of members who are not workers and their interests in the Workmen's Circle are materialistic and not idealistic or spiritual.

It is therefore doubly necessary, if we are to understand the meaning of workers education, that we undertake, in Chicago, a systematic, steady dissemination of workers propaganda among the members of the branches and those who do not come to the meetings, but just send in their dues by mail or check. The latter constitute approximately about 8 percent of our organization.

What is meant by a workers education? What do we mean by a worker's press? All workers know the answer. A worker's paper dedicated to the class struggles is as different from a capitalistic paper as night is from day. The same is true of workers education. When the workers leave their education to their class enemies, they will be controlled by their class enemies.



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Forwards Sept. 2, 1921.

WPA FILE PRO 30274

Worker's education means the inculcation in the mind of the workers, of the workers philosophy.

When an industrial conflict arises, we do not go to the capitalist press, asking what stand the workers should take.

A worker, in order better to understand his interest, must understand the capitalist system of today and the economic laws which guide it and must realize the difference between the efforts, and aims of the capitalist and those of the workers who received a workers education, and have a workers viewpoint. The workers philosophy is contrary to that of the capitalist. The capitalists are concerned with the preservation of the existing system. Their entire philosophy stems from this viewpoint. Their educational system is founded upon it and they spread that education among the workers through the medium of the schools, churches, newspapers, moving pictures and colleges. The atmosphere is filled with capitalistic education which is based on the preservation of the system of today.

Properly speaking, the workers viewpoint on education must necessarily

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Forwards Sept. 2, 1921.

WPA (ILL.) PROJ 3027A

contrary to that of the capitalist. The workers' education must have for its main aim the discontinuance of the present system. The workers must strive toward a fundamental change in the existing social system.

An organization like the Workmen's Circle must spread this concept among the members of all its branches. The Workmen's Circle should educate and develop all their members, and should have an apparatus to carry on the workers education, and to supply the means to reach the membership of the Workmen's Circle.

Once we realize what the foundation of a workers education is, it is very important that we make clear to those who think that we have in mind only bread and butter when we speak of a workers viewpoint, that such is not the case.

It is true that the foundation of the workers education is the fundamental concept of the class struggle, which gives the worker the class viewpoint, and which serves as a compass to lead the workers in a straight line of thought. But is also true that learning other social sciences is not ruled

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Forwards Sept. 2, 1921.

out of the program of workers education, but when workers have adopted the workers approach to all economic and social problems, they will, in learning the other phases of human life, have the workers viewpoint as a guide.

The Workmen's Circle, as a workers organization is now the only body, in the Jewish community, which is capable of carrying on this educational work. An apparatus must be created to educate our members to be not only members seeking benefits, but also class conscious individuals in the army of workers, who have the workers point of view toward everything that occurs in life.



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JEWISH

Daily Jewish Courier, June 6, 1912.

## THE FIGHT FOR THE NEW WEST SIDE SCHOOLS HAS COME OUT VICTORIOUS

The Board of Education has decided to condemn 250 feet of land on Throop Street near Elburn Avenue [now Fillmore]. The struggle carried on by the Jewish members, David M. Falcher and Harry Lipsky of the Board of Education, was very fruitful. They have been very successful in providing the Jewish population on the West Side with enough grammar schools, so that the Jewish children may be able to go to school a whole day instead of part of the day.

The Jewish members of the Board of Education protested against the plan to build a new technical school on the West Side, and served notice [on the board] that a grammar school must be built first.

After considerable wrangling at several meetings, the Board of Education decided to give up the idea of building a technical school on the West Side. Instead it made preparations for the building of a new grammar school. With this decision in view, the Board condemned 250 feet of land front on Throop Street near Elburn Avenue extending as far back as Lytle Street.

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JEWISH

Daily Jewish Courier, June 6, 1912.

Just as soon as all the legal formalities can be straightened out with regard to the land title, the new grammar school will be built. It is needed in that community, especially for the Jewish population in that section who have been waiting very patiently for this school.

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JEWISH

Daily Jewish Courier, May 20, 1912.

#### GRADUATION AT THE HEBREW INSTITUTE

Diplomas were distributed yesterday to eighteen students in the English classes of the Hebrew Institute. The ceremony of distributing the diplomas was beautifully performed. Mr. Israel Koven was chairman. The meeting was opened with great pomp. Mr. Sol Alberty, director of the glee club of the Chicago Hebrew Institute, played a piano solo. Judge Hugo Pam addressed the students on the subject of optimism, which impressed the eighteen youths who received their diplomas with much pride. Many songs were sung by the glee club of the Hebrew Institute. Mr. Joseph Pidot made the closing address. He spoke interestingly to those present. The subject of the address was "Trade Unions and American Freedom".

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Daily Jewish Courier, Nov. 12, 1911.

[TRADE SCHOOL TRAINING IN CHICAGO PUBLIC SCHOOLS]

The Commercial Club is, at present, carrying on extensive propaganda for trade-school training in the Chicago public schools. This problem was discussed, last evening, at a large banquet at the Blackstone Hotel. Among the participants in this discussion, in addition to the members of the board of education, were the following prominent Jews of Chicago: Rabbi Emil G. Hirsch, Mrs. Hannah Solomon, Mr. Edwin G. Foreman, Mr. Harry A. Lipsky, Professor Ernest Freund, Congressman A. J. Sabath, Dr. David F. Mones and Mr. T. Rubovitz.

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The Reform Advocate, Vol. 41, Wk. of July 1, 1911, Page 871.

Max Daniels, a freshman at the University of Chicago, has been awarded the \$200 Political Science prize for passing the highest examination on the Civil Government of the United States.

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Courier, May 2, 1910.

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### NORTH-WEST SIDE NEWS

The North-West Side Talmud Torah had its yearly director's meeting last Wednesday evening. The attendance at the meeting was very poor and not at all in the manner deserving of the fine work accomplished by the Talmud Torah, the fine work of the teachers and students.

Since the Marks Nathan Orphanage has decided to sell its old building, many interested parties have concluded that it would be a good policy to buy the building for the use of the North-West Side Talmud Torah and Hebrew Institute. They feel that the present structure housing the Talmud Torah has already proven to be inadequate in that many students were turned away for lack of space. The buying of the old orphan home structure would make up the deficiency and also allow for the activities of the Hebrew Institute, thus creating an active center of Jewish activities for young and old.



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Courier, May 16, 1910.

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They are now pursuing an active campaign to raise necessary funds for the purchase of the building. We feel that if the business men of the North-West Side were properly approached, this joint project of the Hebrew Institute and the Talmud Torah would receive their hearty financial endorsement.

Such an institution is needed, let us make it a reality. It should begin to function as an organization immediately.

Daily Jewish Courier, Dec. 17, 1909.

### AGAINST PUBLIC SCHOOL SONGS

There are thirty-four church songs in the school books which the Chicago children are studying. The majority of these songs are religious church songs including material which is against many Jewish principles. These songs are also strictly foreign to the American tradition of excluding any type of religious teachings from the public schools.

Rabbi Julius Rappaport and other Jewish leaders have expressed their views on this subject, stating that Christian songs should not be included in the books of the Chicago public schools. There are also a number of congregations and synagogue organizations which have decided to present similar protests to the Board of Education. Rabbi Rappaport called upon all Jewish leaders of synagogues, lodges and societies to cooperate with him in this struggle. After all, the Chicago schools are supported by the taxpayers of the city, among whom there are many Jews and others who do not believe in Christianity. Why mix religion with education in our public schools?

It is the desire of all concerned that when parents wish their children to be

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JEWISH

Daily Jewish Courier, Dec. 17, 1909.

religious, they should send them to a church school and not attempt to secure religious training for them in a public school.

Rabbi Rappaport informs the public that there are schools in the city in which Jewish children form ninety percent of the population. It is a crime to teach them religious matters which are strictly against their faith.

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Daily Jewish Courier, Dec. 3, 1907.

### A JEWISH UNIVERSITY

Dr. Emil Hirsch, the renowned Reform rabbi who is also a professor at the University of Chicago, delivered a very able address last Sunday at Sinai Temple, in which he appealed to the rich Jews of Chicago to found a Jewish University. In his speech he related the necessity of a Jewish University in the city of Chicago. He stated that he could see much anti-Semitism among the Christian students who are our university comrades. Of course, we all know why there is anti-Semitism in this great university. It is all due to the superior intelligence of our Jewish students, which arouses the jealousy of their gentile classmates. Of course, the Reform Jews never did want to believe that anti-Semitism exists in the colleges and universities of our free United States, but it is nevertheless a fact. Therefore, Dr. Hirsch is making this appeal to the rich Jews of Chicago; for the sooner we lay the foundation of a Jewish university, the better it will be for Jewish-American youth.

In conclusion he stated that it is no wonder that Jews in all lands are so enthusiastic about a homeland of their own.

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JEWISH

Daily Jewish Courier, Mar. 12, 1907.

### SHYLOCK IN PUBLIC SCHOOLS

The Jewish protest against studying the Shakespearean drama, The Merchant of Venice, in the public schools of Chicago is evidently a just protest, not only from a Jewish view point, but also a gentile viewpoint.

The study of Shylock in The Merchant of Venice should be barred from all public schools, just as the study of the Bible and all religious instruction was eliminated. We have seen that whenever an attempt was made to teach the Bible and religion in the public schools, much dissension ensued.

The public school is an institution for the whole nation. Since there are not two sects who interpret the Bible in the same manner, many disputes would naturally arise because of these different opinions.

That is why the wise men of our nation decided not to teach the Bible or any kind of religion in our public schools. Shylock is a Jewish character who

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JEWISH

Daily Jewish Courier, Mar. 12, 1907.

never existed. It was the great talent of Shakespeare that created this Jew in his drama, showing the blood-thirsty Jew cutting a pound of flesh from his fellow man. This blood thirstiness, we know, is not characteristic of the Jew. As a matter of fact, it was later found that a Christian cut a pound of flesh out of a Jew from which the Jew died. But Shakespeare reversed the situation in his drama to suit himself.

We, therefore, urge the Jews of Chicago to raise their voices in protest against teaching this Shakespearean drama in the public schools. Get in touch with the school board, and prevail upon them not to teach Shylock in the Chicago public schools.

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Sinai Congregation, Executive Board Minutes, Feb. 28, 1903.

The Chairman of the School Committee has been solicited to extend aid to a branch religious school now in existence at Avondale, and upon a careful examination and inspection he has found the same to be a very worthy object and would recommend that the teacher now in charge of said school be allowed a payment of \$2.00 per week for the term of ten weeks and that the sum of \$20.00 be appropriated to stimulate the healthful activity of said school by providing the children there with the manuscript of a play which is about to be enacted by them at a Purim festival....being a total appropriation for said school of \$40.00.

On motion, duly made and seconded, the appropriation was made and the motion declared carried.

The Reform Advocate, November 12, 1892.

[MEET TO ORGANIZE EXTENSION CENTER]

A meeting of young women and men was held in the vestry rooms of Sinani, in answer to a call by Dr. Hirsch. It was resolved to organize a Sinai University Extension Center. Mrs. Sophia Haas, Mr. Simon Yondorf, Dr. E. G. Hirsch and Mr. Julian W. Mack were elected the Board of Directors.

The plan of the organization is to receive courses of lectures by the professors at the University, in the various departments of Science and Literature.

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The Reform Advocate. wk. of Sept. 30, 1892.

[A NEW ERA]

The first day of October marks an eposch in the history of the intellectual forces of our city. On that day, the new University of Chicago will begin its work.

The Jews of this city have reason to be proud of this Institution. At a time when the whole plan seemed destined to miscarry, it was a social organization, whose membership exclusively consists of Jews, that came to the rescue. We have no doubt that, among the students, there will be many of our faith. Among the departments, we find courses in Semitic Literature and Philology.



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The Reform Advocate, Apr. 17, 1891.

[STANDARD CLUB MEETS]

At the annual meeting of the Standard Club, the following communication from the University of Chicago was read: To the Members of the Standard Club.  
Gentlemen: I am reminded that a year ago, when we were in the utmost danger of failing in our efforts to secure the establishment of the University of Chicago, the Club came to our relief. The subscriptions your committees handed me aggregated \$25,350.00, and enabled me to meet the conditions imposed upon us, and thus secure the establishment of the University. It has been felt by the denomination that inaugurated the movement and by the Board of Trustees of the University, that the action of the Standard Club was one of notable public spirit and liberality.

It will be held in lasting and grateful remembrance, and we hope to erect on our campus a memorial that will tell the story to coming generations.

I should like to have the Club know that a greater proportion of the Standard subscriptions have been paid than of that of any other class up to date. There has been paid by your members \$14,020.

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JEWISH

The Reform Advocate, Apr. 17, 1891.

This large proportion, much larger than we could demand, has been paid with such cheerfulness and kindness, and with so many expressions of interest as to make my own work of collection easy and delightful. - Yours very truly,  
G. W. Goodspeed, Secretary.

The Reform Advocate, Feb. 20, 1891.

COMPULSORY EDUCATION, 1891

In the year of 1883, the State of Illinois enacted a law for compulsory education of the children between the ages of 8 and 14 years.

The law makes it compulsory for every person having control and charge of any such child to send it to a public or private school for a period of not less than twelve weeks in a school year. This was done for the welfare of the community, as many of the children, through the selfishness and neglect of parents or guardians, never see the inside of a school room, but grow up without the training and education so necessary in a republican form of government.

Notwithstanding the great protest issued by friends of private and parochial schools against compulsory education, there has not been, in the City of Chicago, one single instance of interference with parental authority.

The highest objective of this law is:

Send your children to school, take them off the streets and if possible, take them out of the stores, shops and factories.



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JEWISH

The Occident, March 16, 1883.

THE JEWISH EDUCATIONAL SOCIETY ONCE MORE

At a preliminary meeting recently held of the directors of this society, the above subject was freely discussed. When in the years 1877-78, this organization was first found, a warm sentiment prevailed to give the children some facilities for acquiring the Hebrew language. Quite a number of our Jewish citizens freely subscribed a regular stipend of four dollars per annum. A fund of four-hundred dollars was at once realized as a nucleus and Mr. H. Felsenthal then secretary or treasurer, held that fund in trust. For some reason no other efforts were made to prosecute or make a beginning. Not only the society lacked interest therein, but the Jewish public of Chicago showed an utter apathy in the undertaking.....Whether the society was one of policy or not, it has proved a palpable failure; not only for the lack of interest evinced on the part of the Israelites of Chicago, but even the board were passive in the matter.

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JEWISH

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The Occident, March 16, 1883.

The greatest obstacle however, proved to be children themselves, who were not willing to submit to an exclusive Hebrew education. The difficulties in that direction were lucidly given in many articles on this theme through these columns. In fact our Sabbath school teachers knew this as well as the Synagogue Directors.....It is now freely admitted by even the moderate orthodox Israelites everywhere that the sphere of exclusive Hebrew schools is not only useless, but abortive of educational advantages to our rising Israelites in every sense.....It seems that the Board of the above society (now) proposes to aid two worthy institutions with the fund on hand and such additional subscriptions as our charitably inclined citizens will extend equally between the Industrial Society recently instituted and the Kindergarten, all under the auspices of the Jewish Ladies of this city.....The Industrial School, as now successfully in vogue every Friday afternoon at B'nai Sholon Temple, is destined to achieve a worthy name among the most charitable institutions.



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JEWISH

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The Occident, March 16, 1883.

Poor children are taught, clothed and fed there under the most benign influence of our Jewish ladies. The recently organized Kindergarten called into life by Johanna Lodge No. 9, at the suggestion of Dr. and Mrs. E. G. Hirsch, is no less one of the much needed institutions in which the poor will find a helpmeet.



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JEWISH

Jewish Advance, Mar. 25, 1981.

THE PUBLIC-SCHOOL READERS

(Advertisement)

Motto: "He who watereth shall be watered again." Analytical Third Reader,  
p. 135.

The above wise and highly suggestive passage came to our attention as we leaved through the book from which we quote above. This book contains the mental food which is offered our youngsters in the public schools. It contains something better than mental food: spiritual sweetmeats, for instance. Thus a little story of a boy who was so disconsolate because he had refused to indulge in the whim of his dying little sister, closes with this pious wish: "May the blessed Jesus so keep you, that you may never have to mourn" (p. 27). In verses on a wonderful little boy who had two hands, two feet, etc., that prodigy is praised because

"The Lord's little servant  
He's trying to be." (p. 66)

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Jewish Advance, Mar. 25, 1881.

And in a morning hymn sung to the peculiar One-Three Divinity of Christianity, the children are made to pray:

"My sins forgiven,  
And let me live,  
Blest Saviour, near Thy side." (p. 82)

The following piece from the Second Reader of the same analytical series is disgustingly repulsive to non-Christians:

"Would my little reader be beautiful in heaven? Go to the same fountain, drink of the same spirit, love the same Jesus, and you shall go to that beautiful land and be an angel there. There, all tears shall be wiped away; and there will be no more sorrows and crying; neither shall anything enter that causeth fear.

O, who would not love Jesus  
And dwell with Him above,  
Where sorrow never enters  
Where all is peace and love?"

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JEWISH

Jewish Advance, Mar. 25, 1881.

We do not believe that this manner of spreading belief in Jesus is quite in harmony with the spirit of a strictly non-sectarian education for which alone our public schools may claim the support of the people at large.

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JEWISH

Illinois Staats-Zeitung, Dec. 8, 1879.

### CITY NEWS

The board of the Jewish Educational Society held a meeting yesterday at the Sinai Synagogue, Indiana Avenue and 31st Street. Hermann Felsenthal acted as chairman, and explained that the purpose of the conference was to elect new officers and to consider building a new school. The following gentlemen were elected: Hermann Felsenthal, president; Lazarus Silvermann, vice-president; Michael Greenebaum, treasurer; J. W. Rubel, secretary. The problem involving the building of a new school was discussed at length, and the educational aspect was considered in particular. The question arose whether only Hebrew should be taught or other subjects included--sewing for girls, for instance. It was finally decided to refer the matter to a committee of four--Messrs. Felsenthal, Gersoni, Witkowski, and Greenebaum--and to give them authority to make the necessary arrangements.

Messrs. Eleasoff, Silvermann, and Hexter were named members of the committee on lectures.

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Illinois Staats-Zeitung, Dec. 8, 1879.

The assembly then adjourned until December 21.

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**I. ATTITUDES**

**A. Education**

**1. Secular**

**b. Foreign Languages**



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JEWISH

Daily Jewish Courier, May 25, 1923.

## A GLORIOUS HEBREW DEMONSTRATION

(Editorial)

The Hebrew play presented by the students of the Marshall High School in Temple Judea, which was reported in yesterday's Courier, was one of the most beautiful Hebrew demonstrations that we have ever witnessed in Chicago. This Hebrew demonstration proved that American-born and American-reared children can acquire a fine knowledge of Hebrew and simultaneously continue their general education without any interference.

The students of the Marshall High School, who participated in the performance of the Hebrew play written by their Hebrew teacher, Mr. Seligman, showed that they not only have a fine knowledge of Hebrew but also understand something about Judaism and the Jewish spirit. Before the curtain was lowered on the first act, an orchestra composed of Jewish students of the Marshall High School played Jewish melodies, and from their playing it could be seen that

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Daily Jewish Courier, May 25, 1923.

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the children are imbued with Judaism. They played Chassidic melodies and a medley of others, and their playing evoked joy on all the countenances in the assembly. The Hebrew class at the Marshall High School is not a class like the Latin or Greek, in which the children become familiar with the rudiments of a dead language. It is much more than that. It gives the children an opportunity to acquaint themselves with the essence of the language and with the spirit of a people who have created immortal values in that language, religious, ethical, and literary. If the children of all the Talmud Torahs (Hebrew schools) in Chicago would acquire such a knowledge of Hebrew as do the students who attend the Hebrew classes at Marshall High School, we would have in a very short time a generation of Herraists in Chicago.

Let the presidents of our Talmud Torahs answer the following query: Why can Jewish children, attending the Hebrew classes at the Marshall High School, acquire a knowledge of Hebrew, and why do our Talmud Torahs, where Jewish children spend many years, produce so many ignoramuses? We do not know how many hours per week Hebrew is taught at Marshall High School, but it is certain that

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Daily Jewish Courier, May 25, 1923.

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in the Talmud Torahs more hours are expended on the study of Hebrew. At Marshall High School more time cannot be devoted to Hebrew than to any other language, such as German, French, Latin, Spanish, etc. But in our Talmud Torahs Hebrew is taught at least three hours a day, i.e., eighteen hours a week. In no high school in America and in no gymnasium in Europe is one subject taught more than six hours a week, and the Marshall High School, too, cannot devote more than six hours a week the most to Hebrew, and still the Jewish children at Marshall High School learn Hebrew, whereas the old-fashioned Talmud Torahs keep the children not four but six and seven years, not one hour a day but three hours, and when they leave the Talmud Torahs they don't know anything about Hebrew and very little about Judaism. Why is this so? To this query the presidents of the Talmud Torahs owe an answer to the Chicago Jewish public and especially to the parents who send their children to the Talmud Torahs.

Upon seeing what the Hebrew classes of the Marshall High School do for Hebrew

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Daily Jewish Courier, May 25, 1923.

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education, we are convinced that the old-fashioned Talmud Torahs are a waste of time; energy, and money, and such a waste must not be permitted.

From the above-mentioned Hebrew demonstration, we can learn a number of things.

The Marshall High School organized Hebrew classes because there is a man on the West Side who understands the value of Hebrew education and who induced the Jewish students, as well as the principal, to establish Hebrew classes. This man is Harry Lipsky, general manager of the Courier. We owe thanks to him that Marshall High School now has Hebrew classes, which are attended by hundreds of Jewish children. The Hebrew classes at Marshall High School are steadily becoming larger and within time they will become an important center of Hebrew education in Chicago. If there were practical idealists like Mr. Lipsky in other parts of the city, every high school in Chicago would have Hebrew classes and a generation of Hebraists would develop from those classes, and by that means our whole problem of education would become simplified. But is there another Harry Lipsky in Chicago?

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Daily Jewish Courier, May 25, 1923.

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If the Jews in other parts of the city would do as much for Hebrew as Harry Lipsky, thousands of Jewish children who do not attend a Talmud Torah for social and psychological reasons would now be receiving a good Jewish education together with their general education, and we would have in Chicago less ignorance and less illiteracy than we have.

The Talmud Torah is considered by many parents as a charitable institution attended by poor children, and for that reason they do not wish to send their children to it. They are either in no financial position or too indifferent to engage a private teacher for the Hebrew education of their children; consequently, the latter grow up without any Jewish education. However, if every high school would have such Hebrew classes as the Marshall High School, Hebrew would have a social position entirely different from the one it now has.

Inasmuch as there is only one Mr. Lipsky in Chicago, we shall have to ask him to carry out in other high schools what he carried out in the Marshall High

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School, and then the question of Hebrew education in Chicago will be partly solved.

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Daily Jewish Courier, Apr. 25, 1923.

## HEBREW AND LOSHON KODESH

(Editorial)

In connection with the annual conference of Hebraists in New York, a large New York Jewish newspaper deems it timely and befitting to remind its readers that Hebrew has made no progress during the past twenty years, because it has not been close to the Synagogue.

The New York newspaper claims that Loshon Kodesh [the holy tongue] was thirty years ago much more valuable and a more serious factor in American life than modern Hebrew. It concludes its argument against Hebrew with the remark that Hebrew must not and cannot be a movement.

It is true that twenty-five or thirty years ago there was in America a relatively small number of immigrants who read and wrote Loshon Kodesh. With their passing

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Daily Jewish Courier, Apr. 25, 1923.

away, that period of Loshon Kodesh has become extinct. The young Jew in America cannot convince himself that Hebrew is merely Loshon Kodesh, i.e., a religious article, for we are living in a very irreligious epoch, and if the young Jew in America would have to accept that concept of Hebrew and, together with Loshon Kodesh, swallow many things in which he does not believe, there would be no remnant of Loshon Kodesh in America today. Just as the young generation does not attend the synagogue, so would it not take an interest in Loshon Kodesh.

The transformation of Loshon Kodesh into Hebrew did not succeed in keeping the young generation close to everything pertaining to Judaism.

As a religious article, Loshon Kodesh became extinct with the passing away of the old generation, and the number of Hebraists is mounting from day to day. Hebrew as the language of the Jewish people is growing and developing even in America. But Loshon Kodesh, as a religious article, is not only dead in America but also in Europe and Palestine as well.

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Daily Jewish Courier, Apr. 25, 1923.

Europe and Palestine as well.

There are in America today fifty thousand Jewish children who understand Hebrew. They understand Hebrew because they have studied Hebrew and not Loshon Kodesh. Now that they have acquired a knowledge of Hebrew they are bound to Judaism and we know that they will remain Jews. If they would have no knowledge of Hebrew, they would not remain Jews, at least not productive Jews. Through Hebrew they can be attracted to all Jewish traditions, and, as Hebraists, they are, in every respect, against all destructive tendencies in the life of our people, such as Reform, assimilation, and so forth.

While we recognize the value of Hebrew as the preserving and cementing force in our life, we do not, for a moment, lose sight of the shortcomings of modern Hebrew instruction and the tendencies which prevail in modern Hebrew education. The pressure to make Hebrew entirely independent of religious life and to pivot the whole of Judaism on Hebrew alone, is too farfetched. Hebrew must not be completely separated from the Jewish religious traditions, just as it must not

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Daily Jewish Courier, Apr. 25, 1923.

and cannot be only a part of religion. Hebrew is, after all, a language, and it is not the purpose of a language to regulate the relationship between the individual and the Creator. That is the purpose of religion. The language can, and does have religious functions. But a purely religious language is nonsense--and it is no less nonsense when modern Hebrew teachers today seek to isolate completely the Hebrew language for the Jewish religion, because between Hebrew and the Jewish religion there are more intimate ties than between any other language and religion. This historical fact must not be ignored.

If the modern Hebrew teacher will take into consideration the historical relationship between Hebrew and religion, and will be more moderate in his verdict, modern Hebrew, then, will not be opposed by ultra-Orthodox elements. On the contrary, modern Hebrew instruction will be more productive in every respect.

There is something lacking in modern Hebrew. Most Jews do not know what is lacking and are, therefore, very friendly toward it. What modern Hebrew lacks is the spirit of the Jewish tradition--historical orientation--and sooner or later modern Hebrew will have to return to the historical tradition, but this does not mean that Hebrew will again become Loshon Kodesh.

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Daily Jewish Courier, Apr. 25, 1923.

For the past fifty years, Loshon Kodesh has not created anything. Whatever it did create was inspired by the spirit of modern Hebrew. And they /the creative works of Loshon Kodesh/ are worthless. The new Jewish national literature is Hebraic and not Loshon Kodesh. Chaim Bialik, the prince of our national poetry, is a Hebraist and not a Loshon Kodesh poet.

Hebrew has its flaws but in due time they will be removed, whereas Loshon Kodesh has, since long ago, been dead.

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Daily Jewish Courier, May 12, 1922.

MARSHALL HIGH SCHOOL AND HEBREW

by H. A. L. [ipsky]

(Editorial in English)

Several years ago, while the writer of these lines was a member of the Board of Education, he was placed on a committee whose duty it was to revise the course of study as pursued in the High Schools. Among the studies to be considered was the one of ancient languages and literature-such as Greek and Latin and when these were taken under consideration the writer presented the case of Hebrew as strongly as he could. The arguments he used were that even as a dead language Hebrew had as many claims in its behalf as the other languages-that is it was a culture medium; good for mental training and possessed a large and important literature,-and because it was the language of the Old Testament was as important an influence in the history of civilization as any one contribution made by any race or any people. In addition thereto, it was a living language, since it was being used by many thousands of Jews in their daily intercourse, was written by many thousands more



Daily Jewish Courier, May 12, 1922.

than spoke it and was read by enough Jews to warrant the publication of daily newspapers, weeklies, monthlies and general literary works as well as scientific, historical, philosophical books.

These arguments prevailed and when the Jewish students in the High Schools learned that the study of Hebrew would be possible in regularly accredited high school courses many hundreds indicated their desire to take up the subject.

And then real difficulties arose. Teachers, suitably prepared, could not be procured. Many applied, it is true, but while they had splendid equipment as Hebraists they were unable to meet the general requirements for high school teaching. Finally two teachers were secured and classes were started at the Marshall and the Medill High Schools. These classes were large and continued for years though circumstances have compelled the dropping of the work at Medill. The Marshall classes are still at work and they are flourishing.

At Marshall High School the work has taken such a hold that the students of

Daily Jewish Courier, May 12, 1922.

Hebrew are organized in a Hebrew Club which meets regularly and renders programs composed of musical numbers, Hebrew addresses and declamations and winds up with refreshments and a social half-hour.

Now, we are interested to know that such activities as the study of Hebrew and Hebrew literature are being carried on, that the work done years ago as a public official still bears fruit. But we are much more concerned with the problem of arousing public interest and securing moral support for the study of Hebrew in the public High Schools. The matter should not be left to the interest or curiosity of the pupils themselves, although that interest has been splendidly shown. The general Jewish public should be vitally interested in this matter and should create a general public opinion to arouse enthusiasm for the study of Hebrew. It is probably easier to get competent teachers now than it was formerly and the Jewish students are more inclined to take up Jewish studies now than they were. Let the parents of high school students "boost" the study of Hebrew and impress on their children that this study is a much worth while and as valuable, either practically or culturally,

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, May 12, 1922.

as any other study they may choose from the curriculum. [Editor's note: This article is in English originally. It has not been edited in the usual manner.]

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JEWISH

American Jewish Year Book, 1917-18, p. 239.

December 15, 1917. Hebrew included in the high school curriculum at the instance of Harry A. Lipsky, member of the School Board.

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JEWISH

Daily Jewish Courier, July 30, 1917.

WPA (ILL.) PROJ. 30275

FIRST HIGH SCHOOL TEACHER OF HEBREW HIRED.

Mr. E. Zeligman, 2789 Augusta Street, is the first Jew in Chicago to pass the examination given by the Board of Education as high school teacher of Hebrew.

This step was the result of the work of Mr. H. Lipsky, who four years ago started a campaign for Hebrew as one of the subjects in the examination of high school teachers.

Mr. Zeligman is a Ph. B. of the University of Chicago and a teacher in the Hebrew school at the Home for the Aged.

It is expected that for the next semester he will be selected as Hebrew teacher for one of the Chicago high schools.

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JEWISH



Daily Jewish Courier, June 1, 1917.

#### LANGUAGES AND PEOPLE

When Joffre and Viviana, the eminent French guests, visit President Wilson, they will have to resort to interpreters. Joffre cannot understand English, nor President Wilson French.

Billy Sunday was introduced to Marshall Joffre. Afterwards a reporter asked him what the French general had said, "Oh, he chattered about something in his language," replied Billy Sunday.

The moral of this is: it is a poor policy not to learn a foreign language.

After the war the United States will come in closer relationship with South America, where Spanish is spoken, and also in closer relationship with Europe. May our young people remember this and start studying Spanish and French.



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JEWISH

Daily Jewish Courier, June 7, 1912.

#### TEACHERS REQUIRED FOR HEBREW CLASSES

The board of education is planning to hold examinations in the Hebrew language for the purpose of selecting young Jewish men who wish to become Hebrew teachers in the Chicago high schools.

Hebrew classes are being established in the Chicago high schools so that Jewish pupils will be able to study the Hebrew language.

At present, the board of education is preparing special examinations in order to select individuals qualified to teach Hebrew.

Those who will qualify, will begin to teach the Hebrew classes immediately at a salary of \$110 a month. According to a ruling of the board of education the teacher will also receive a bonus of \$100. The person who passes the Hebrew language examination must also possess a certified high school teacher's diploma [before he will be allowed to teach in the schools]. He will have to teach Hebrew full time, and will not have any time to teach anything else since there

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, June 7, 1912.

is a great need for Hebrew instruction in many Chicago high schools.

This is the latest news we have received from that prominent Jewish gentleman,  
Harry A. Lipsky.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, May 2, 1912.

## YIDDISH AND HEBREW IN THE PUBLIC SCHOOLS

Yesterday, the board of education voted to accept the recommendation of the superintendent of schools that the Yiddish and Hebrew languages should be taught in the Chicago schools. This means, of course, that teachers [of Yiddish and Hebrew] will be assigned only to those schools where there are a sufficient number of pupils [registering for the classes in Yiddish and Hebrew]. The vote on the recommendation totaled twelve to four in its favor.

The question of teaching these two languages has been discussed for the last few years; but, for some reason, it has never been definitely answered. However, when our Mr. Harry A. Lipsky was appointed a member of the board of education, the Jewish students, realizing that they had a member of their own people to represent them, raised the issue again with renewed energy. With petitions from the students and societies in his hands, Mr. Lipsky brought the problem of teaching Hebrew in the schools to Mrs. Ella Flagg Young, the school superintendent. The superintendent's office took up the question with the entire school board; and after much discussion, the board



Daily Jewish Courier, May 2, 1912.

recommended, by a vote of twelve to four, that [the Yiddish and Hebrew languages should be taught in the public schools].

The Reform Advocate, May 22, 1891.

[CONCERNING FOREIGN - LANGUAGE TEACHINGS]

The discussion of the Union League Club of the question, "Shall Foreign Languages Be Taught in Chicago Public Schools?" brought out three strikingly different views. Dr. Hirsch supported the opinion frequently expressed in these columns, that since 75% of the public school children of this city do not pass beyond the primary grades, it is unjust, useless, and even foolish to devote any of their limited time to a study which they will never master, when their efforts might much more profitably be devoted to the thorough study of English. Of the usefulness of German in high schools and of the desirability of studying that and other languages where the time is available, there can be no doubt. Mr. Head, the second speaker, opposed the teaching of any language but English, and the money that is now devoted to German, he thinks, should be put to better use. "No child," he said, "should leave our public schools without a sufficient knowledge of Chemistry and Mechanics." What would a sufficient knowledge be?

Ex-Governor Hoard, of Wisconsin, would try to overcome foreign hostility in our public schools, by having taught in them the languages of all foreigners. The

The Reform Advocate, May 22, 1891.

foreign languages to be taught include German, Swedish, Russian, Polish, Bohemian, Gaelic, Hungarian, Turkish, Italian, Spanish, Portuguese, French, Welsh, Manx, Low Dutch and many more.

The simple problem of our public schools, as stated by the Herald on many occasions and by Dr. Hirsch in his address on Tuesday, is this: More than 75% of the children leave the schools before they are twelve years of age and without entering any grade but the Primary. What is the best we can do in less than six years, beginning with the elements of Reading, to give these children rudiments of knowledge to fit them for life? Is it by teaching them a lot of foreign languages which by no miracle of industry or precocity they can acquire? Is it Chemistry and Mechanics? The proposals are equally absurd. Children in Primary grades should be taught thoroughly the literary elements of knowledge in English, the language in which they must think if they live in this country; and these elements are most effectually taught in conjunction with the training of the senses - the eye and the hand being, especially valuable for their development.

What may be undertaken for children in higher grades is another matter. Let us look first to the 75% in the Primary grades, who are never to enter a higher grade.



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JEWISH

The Reform Advocate, May 22, 1891.

As to them, the study of foreign languages is a waste of public money and a grievous wrong to the pupils.

Editorial, Chicago Herald.

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**I. ATTITUDES**

**A. Education**

**1. Secular**

**c. Taxation for Public Schools**



CHICAGO HEBREW INSTITUTE, 1928Observer

## Dr. Dushkin Discusses The New In Jewish Education

At the Five O'clock Forum on Sunday, January 8, Dr. Alexander Dushkin, Director of the Board of Jewish Education, told the story of Jewish Education and its present status in Jewish life.

From the educational standpoint, he divided American Jewry into five main groups and discussed the curricula advocated by each group. He expressed the opinion that a unification is taking place in Jewish life and that the Jewry of the future would be an amalgam of the elements that are culturally and educationally active at the present time.

WPA (ILL.) PROJ. 30275



**I. ATTITUDES**

**A. Education**

**1. Secular**

**d. Special Endowments**

The Jewish Charities Minutes, February 23, 1933.

At the meeting of the Board, a letter was read from the Century of Progress asking for a contribution of \$1,000 from the J. C. towards the expense of the social work exhibit at the World's Fair.

At the request of the president, Mr. Goldsmith informed the Board that the state of Illinois has contributed about \$17,000 towards this exhibit and has asked the Chicago Council of Social Agencies to raise another \$15,000. The total cost will be about \$35,000. The exhibit is intended to show the evolution of family life and welfare work in the last 100 years and will be an international exhibit.

The Reform Advocate, January 17, 1931. Vol. 80, p.619.

The amounts which the University of Chicago received from Jewish citizens in the past thirty-five years in the form of donations, contributions, endowments, and bequests, are amazing. Here is a partial list; it contains amounts of \$50,000 and upward and it runs into the many millions.

Mr. and Mrs. Max Epstein, gave \$100,000 for the Epstein Clinic, February 5, 1917; \$50,000 , endowment of Epstein Clinic; \$100,000 for Development Fund, January 26, 1925; \$100,000, Lying-in Hospital and out-patient department operated as a part of the Max Epstein Clinic, December 19, 1927; \$25,000 a year for five years, first payment to be made on July 1, 1929, towards the support of the University Clinics; \$1,000,000 for the erection of an art building which will be part of the University as a whole, but which will elect a separate Board of Trustees - to be known as "Institute of Fine Arts of the University of Chicago, Founded by Max Epstein."

September 21, 1929, Mr. and Mrs. John Hertz gave \$75,000 to be expended by the University of Chicago in the study of disorders of the pituitary gland and related conditions, with special reference to their treatment.



The Reform Advocate, January 17, 1931, Vol. 80, p.619.

February 28, 1929, Mrs. Edward Hillman gave a \$50,000 bequest in the form of a trust fund to aid students in government, agriculture, and political economy. (Edward Hillman Scholarship Fund.)

Mr. Louis D. Kuppenheimer gave \$250,000 to establish an endowment fund, the Louis B. and Emma M. Kuppenheimer Foundation, in the department of Ophthalmology, September 2, 1927.

Mrs. Adolph J. Lichtstern gave \$1,000, Harper Library, 1908; \$5,000 Medical Schools, 1919-20; \$241,401.37 from the will of Mr. Lichtstern, August 8, 1929.

Mrs. Leon Mandel gave \$550,000 for various purposes, 1894-09; \$85,000 for Mandel Hall, 1902-04; \$3,000 for Harper Library, 1908-09.

Mr. and Mrs. Jesse L. Rosenberger gave \$43,096.07 for the Rosenberger Educational Fund and Medal Funds, 1914-27; \$1,458.51 to be added to the previous contributions - \$958.51 to be added to Prize Fund and \$500 to Medal Fund, July 11, 1929.

Mr. and Mrs. Julius Rosenwald gave \$1,500,000 to different departments and

The Reform Advocate, January 17, 1931. Vol. 80, p.619.

for different purposes, 1904-25; \$5,000 additional for four years, beginning 1927-28 and ending 1930-31; \$7,500 toward defraying cost of library at Luxor, May 1927; \$250,000 toward the erection of a building for physics, astronomy, and mathematics, January 1928; \$5,000 for Student Loan Fund in memory of Dr. T. W. Goodspeed, January 1928; \$50,000 for Samuel Deutsch Foundation; 8,000 shares Electric Bond and Share Company, common stock (in addition to 4,000 shares previously reported) and 10,000 shares Radio Corporation of America, common stock - purposes to be designated later by Mr. Rosenwald.

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JEWISH

Chicago Jewish Chronicle, July 25, 1930.

The Max Pam Metabolic Unit for Clinical Research of the Michael Reese Hospital was formally opened last Monday. The unit was completely equipped, and a fund of \$150,000 for an endowment was provided under the will of the late Max Pam.

The unit consists of beds for four patients and a completely equipped laboratory for the study of metabolic diseases.

MPA (LL) PROJ 30275



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JEWISH

Chicago Jewish Chronicle, July 25, 1930.

Max Epstein, through the University of Chicago, has donated \$50,000 to the Provident Hospital, a Negro institution.

WPA (ILL) PROJ. 30275

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JEWISH

Chicago Jewish Chronicle, April 11, 1930.

A contribution of \$3,000,000 made recently by Julius Rosenwald to the Museum of Science and Industry, to be located in the reconstructed Fine Arts building in Jackson Park, has been increased to \$5,000,000. This became known when Leo F. Wormsor filed a brief in the Supreme Court at Springfield to remove the last obstacle to the rehabilitation of the Fine Arts building.

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JEWISH

WPA (ILL.) PROJ. 30275

The Reform Advocate, Wk. of February 1, 1930. Vol. 78, p.13.

The will of Harry Hart was filed in the Probate Court this week. Among the donations were: The Jewish Charities of Chicago, \$50,000, the Art Institute, \$25,000, Women and Children's Hospital, \$25,000, and Northwestern University, \$30,000, in honor of Mr. Hart's nephew, Dr. Isaac Abt.

The will provides that if the University should erect a children's hospital with which the name of Dr. Abt could be associated, the money may be used in either the construction, maintenance or operation of the institution.



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JEWISH

Chicago Jewish Chronicle, Sept. 27, 1929.

Max Epstein of Chicago donated \$1,000,000 to the University of Chicago for the erection of an art building, it was announced Saturday by Dr. Robert Maynard Hutchins, president of the university.

The entire \$1,000,000 is to be spent on a building, which will be near the new chapel of the university. Mr. Epstein suggests that the institute shall have a board of trustees apart from that controlling the university, but shall include in an interlocking directorate interested member of the university board, and shall not be a department of the university.

The reason is that a fund to assure operation of the institute, as a teaching and research school, must be obtained independently of the construction foundation. Such a board of trustees is now being formed by Mr. Epstein and Dr. Hutchins. One of the duties of that board will be to obtain money.

WPA (ILL.) PROJ 3077

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JEWISH

Chicago Jewish Chronicle, July 26, 1929.

THE DEUTSCH FOUNDATION

EDITORIALS.

The gift by friends of the late Samuel Deutsch of \$177,000 for the establishment of the Samuel Deutsch Foundation at the University of Chicago will be dedicated to the same purpose for which Mr. Deutsch spent so much of his active life.

The money will be spent in research work in philanthropy in the Graduate School of Social Service Administration.

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JEWISH

WPA (ILL.) PROJ. 30275

The Reform Advocate, Wk. of May 18, 1929, Vol. 77, Page 432.

Salmon O. Levinson, an attorney and philanthropist of Chicago, has donated \$55,000 to the Idaho University for the establishment of an endowment fund to outlaw war. Mr. Levinson is recognized internationally as the originator of the plan to make war unlawful.



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JEWISH

The Reform Advocate, Week of April 20, 1929, Volume 77, Page 298.

Julius Rosenwald, has donated \$250,000 towards the Endowment Fund of the American University of Beirut, Syria., on condition that a total endowment of \$4,500,000 be raised by July 1, 1929.

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JEWISH

The Reform Advocate, Wk. of February 9, 1929, Vol. 77, p 40.

The University of Chicago will receive gifts amounting to \$500,000 for the support of the university clinics over a five-year period beginning July 1.

Max Epstein and Albert D. Lasker have each pledged \$125,000, and Julius Rosenwald has pledged \$250.000.

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JEWISH

The Reform Advocate, Week of July 7, 1928, Volume 75, Page 687.

Henry Milton Wolf, Chicago attorney, has given to the University of Chicago half the funds necessary to establish a new chair on the history and institutions of the Far East.

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The Reform Advocate, Wk. of March 10, 1928, Vol. 75, p.136.

President Max Mason of the University of Chicago has announced a gift of \$250,000 from Julius Rosenwald to be expended in support of graduate work and research in the departments of physics, mathematics and astronomy.

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JEWISH

WPA (ILL.) PROJ. 30275

The Reform Advocate, Vol. 74, p. 624, Wk. of Jan. 14, 1928.

The University of Chicago has announced the creation of the Lasker Foundation for Medical Research with an initial endowment of \$1,000,000. The fund is the gift of Albert D. Lasker and his wife, Flora. Mr. Lasker is former chairman of the United States Shipping Board and head of Lord and Thomas Advertising Agency.

While a definite program has not yet been developed under the foundation, Dr. McLean, head of the University's Medical Department, stated that the first efforts would be made against Bright's disease and heart ailments.

The Chicago Chronicle, Wk. of January 13, 1928. Vol. 12, p.4.

THE LASKER FOUNDATION. Editorial.

The splendid gift of Mr. and Mrs. Albert D. Lasker to the University of Chicago of \$1,000,000 is much in print. This sum will found the "Lasker Foundation for Medical Research," the chief aim of which will be to inquire into the diseases of the middle-aged. Mr. Lasker has not loaded his gift with definite conditions, which discoveries in the future may obviate, but has given the medical authorities of the university medical schools carte blanche, with the understanding that the first work of the fund will be along the lines he has indicated.

Physicians point out that while the average life span has been considerably lengthened during the past years, this has come about chiefly through the reduction of infant mortality, and the proper handling of epidemics. The diseases of the middle-aged are as virulent and as unchecked as ever, and some are even on the increase, due to the complexities of modern life. If the Lasker Foundation for Medical Research gives the world only a beginning into the science of certain diseases, it will more than serve its function.



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JEWISH

The Reform Advocate, Vol. 74, p. 255, Week of Sept. 24, 1927.

Louis B. Kuppenheimer has given \$250,000 to the University of Chicago for the establishment of an endowment fund to be known as the Louis B. and Emma M. Kuppenheimer Foundation. The income of the money will be used for a study of the structure, functions and diseases of the eye and for the support of instruction and research in the department of ophthalmology.

MPA (ILL.) PROJ. 302/2

THE REFORM ADVOCATE, Volume 72; Week of October 23, 1926  
Page 391

The University of Chicago has received a number of gifts lately. Among them is a donation of \$5,000 from Julius Rosenwald toward the publication of two text books: "Public Welfare Administration," and "Housing."

Another gift of \$1,500 was received from Jesse L. Rosenberger for the Scholarship Fund. He also gave \$400 for the Educational Prizes Fund.

Sidney Bowenstein donated to the University a \$500 bond as an initial gift toward a Memorial Fund for Jane Morgenthau.

PROJ. 30275

WPA (ILL.) PROJ. 30271

JEWISH

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The Reform Advocate, Volume 71; Week of April 24, 1926.....Page 365.

Julius Rosenwald has donated \$30,000.00 to be used by Professor James H. Breasted in digging up and translating the inscriptions on the tombs of the Pharaohs of Egypt.



The Reform Advocate, Vol. 69. Wk. of July 4, 1925.-- Page 818

Max Epstein of Chicago who has for a number of years been interested in the University of Chicago has recently donated to that institution \$100,000.

WPA (ILL.) PROJ. 30275

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JEWISH

WPA (ILL.) PROJ. 30275

The Sentinel, Volumes 57-58; Week of May 29, 1925. Page 6.

Max Epstein of Chicago, has donated \$100,000 to the University of Chicago Development Fund. This donation is to be used at the discretion of the trustees of the university for the purpose of scientific work in medicine or one of the allied sciences.

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The Sentinel, Wk. of January 23, 1925. Vol. 57-58, p.14.

Fourteen scientific expeditions embracing anthropology, botany, geology and zoology will be financed during 1925, by Julius Rosenwald and Marshall Field. This information was announced by D. Davis, director of the Field Museum, who will conduct the expeditions.



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JEWISH

The Sentinel, Wk. of November 23, 1923. Vols. 51-52, p.16.

A gift of \$2,500 a year to create a research fellowship in connection with the Institute of Meat Packing at the University of Chicago has been made by Arthur Lowenstein. He is chairman of the committee on Scientific Research of the Institute of American Meat Packers, and vice-president of Wilson and Co. Results of this research will be made available to the entire meat packing industry.

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JEWISH

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The Reform Advocate, Wk. of August 9, 1919. Vol. 58, p.13.

Mr. Lessing Rosenthal, recently made a notable gift to the libraries of the University of Chicago. He contributed 550 volumes in classical philology, philosophy and foreign law and literature.

Mr. Rosenthal has been president of the Civil Service Reform Association, the Municipal Voter's League and the Law Club of Chicago.

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American Jewish Year Book, 1915-16. p. 205.

March 16, 1916, Dedication of Julius Rosenwald Hall, presented to Chicago University by Julius Rosenwald for research in geology and geography.



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American Jewish Year Book, 1914-15, p. 140.

July 18, 1915. Joseph Schaffner presents \$12,500 to Northwestern University for maintenance of its School of Commerce.

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American Jewish Year Book, 1914-15, p. 140.

July 28, 1915. The Board of Education establishes, at John Smith Public School, courses in Hebrew and Jewish history, to be conducted under the supervision of the Board of Education, the Arbeiter Ring, and the Poale Zion.

WPA (LL) PROJ. 20075

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JEWISH

WPA (ILL.) PROJ 30275

Courier, Nov. 12, 1911.

The Commercial Club which is at present carrying on extensive propaganda for trade school training in Chicago public schools, last evening discussed the question of trade training, at a large banquet at the Blackstone Hotel.

In addition to all the members of the Board of Education, the following prominent Jews of Chicago participated on this discussion: Rabbi Emil G. Hirsch, Mrs. Hanna Solomon, Mr. Edwin G. Foreman, Mr. Harry A. Lipsky, Prof. Ernest Freund, Congressman A. J. Sabbath, Dr. David F. Mones, and Mr. T. Rubovitz.



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The Reform Advocate, Vol. 28, Wk. of Dec. 24, 1904. p.423.

Among the gifts announced by Dr. Harper is one made by Mr. Julius Rosenwald who purchased for the University of Chicago a splendid collection of rare books, comprising almost 10,000 volumes, forming the library of Prof. Bernays of Munich.

At the wish of the donor, this collection will be known as the Bernays-Hirsch Library in recognition of the fact that Dr. Hirsch was instrumental in securing the volumes for the University.

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JEWISH

WPA (ILL) PROJ 20071

The Reform Advocate, Wk. of December 22, 1900. p.457.

Mr. Leon Mandel has given \$25,000 to the University of Chicago, to be added to the \$50,000 he gave a year ago for the erection of an assembly hall.

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MPA (ILL) PROJ. 30275

The Reform Advocate, Wk. of January 6, 1900. p.600.

At the commencement exercises on Tuesday afternoon at the University of Chicago, President Harper announced that gifts amounting to \$550,000 had been presented to the University. The second largest donation was \$50,000 from Mr. Leon Mandel for an assembly hall, to be known as the Leon Mandel Assembly Hall. The structure will be located on Lexington Ave., near 57th st. Mr. Mandel's donation is the largest ever made by a Jewish individual in the west, to an educational institution.

A contribution of \$10,000 was made by Mr. Berthold Lowenthal for the establishment of the Joseph P. Lowenthal fellowship in chemistry.

Mr. Morris Selz contributed \$3,000, E. S. Selz, \$15,00, and J. Harry Selz, \$500, amounting to \$5,000 in all, for the establishment of the Lillian Gertrude Selz scholarship.



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JEWISH

The Reform Advocate, Oct. 14, 1893.

[DONATIONS TO MICHAEL REESE HOSPITAL]

From the thirty-fourth annual report of the United Hebrew Charities:  
The Michael Reese Hospital received from the Y. M. Hebrew Charity Association a donation of \$2,000. The late Godfrey Snyder donated \$1,000, and \$100 came from the estate of B. Grossman. The late Peter Schoenhofen donated \$3,000. The Emanon Society donated \$500 for a bed in the children's ward. Dr. Henry Merckle gave \$1,000.

The Reform Advocate, Wk. of July 1, 1893. p.382.

From a letter written by Engraphe de Kovalevsky to the Jewish Training School. Mr. Kovalivsky was an officer for special missions with the ministry of instruction, and a delegate at the Fair.

"The pedagogical institute of St. Petersburg has asked me to collect in America, specimens of manual school work for its museum.

I am officially making a request to you to be so good as to present to this museum the works in wood made by the pupils of the four lower grades."

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JEWISH

Sinai Congregation, Annual Meeting, Minutes, Mar. 30, 1893.

It was recommended that the incoming board should devise ways and means of equipping the (Semitic) Department of the Chicago University with a requisite library, whereupon Mr. A. Nathan moved that it is the sense of this meeting that we raise the amount necessary by subscription from individual members, such amount not to exceed \$5,000.00....carried.



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JEWISH

The Reform Advocate, Wk. of June 11, 1892.

[MUSICAL COLLEGE AWARDS]

Twenty-four medals were awarded last week by the Chicago Musical College to the pupils, who proved themselves the ablest performers in their departments. In the violin department, the first prize, a diamond medal, went to Adolph Loeb, and in the vocal department, the third prize, a silver medal, was awarded to Miss Sophia Levy.

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The Reform Advocate, Wk. of May 7, 1892.

[A COLLECTION OF MINERALS FOR THE SCHOOL]

A valuable collection of minerals has been presented to the Jewish Training School by Mrs. Jacob Greenhood. The donation is made in memory of the late Jacob Greenhood, who spent years in gathering the many beautiful and rare specimens of which the collection consists.

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JEWISH

The Reform Advocate, Wk. of May 1, 1891.

[AWARDS OF PRIZES]

At the commencement exercises of the Chicago Medical College, Daniel N. Eisendrath received the \$50.00 prize, for the second best examination in literal science and medicine, and also second dean's prize.

A mass-meeting was held last Sunday under the auspices of the Chevra Chovve Zion, address being made by Dr. Felsenthal, Rev. A. R. Levy and Rabbi Alperstein. Dr. Felsenthals was made an honorary member, the other reverend gentlemen having previously joined. The chief aim of the organization is to aid in the restoration of Palestine by assisting refugees who go to that country.

A matinee concert will be given on Saturday afternoon, May 9th, at the Standard Club for the members and their families, by the talented artists, Gussie Cottlow, pianist, and Leon Marx, violinist.



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The Reform Advocate, Wk. of May 1, 1891.

An interesting debate will take place Sunday afternoon, at Emerson Hall 45 E. Randolph Street, between the Cremieux and the Columbia Literary Societies. The subject is, Resolved; "That nature is a greater factor in formation of character, than education". The debate will be called at three o'clock sharp.

WPA (ILL) PROJ. 30213

# **1. ATTITUDES**

## **A. Education**

### **2. Parochial**

#### **a. Elementary, Higher (High School and College)**

Sinai Cong., Annual Meeting, Minutes, 4-12-35

## SINAI RELIGIOUS SCHOOLS

While it is a deplorable fact that only 12,000 out of 55,000 Jewish children of school age are receiving systematic instruction in Judaism in Chicago, it is a matter of pride on the part of the School Committee of Sinai, that almost 1200 or 10% are being educated by the three Religious Schools of Sinai. Our Religious School became so popular that it was necessary to open another on Saturday morning in addition to the one on Sunday morning and Saturday afternoon.

Following Confirmation, we now have a full high school department and this year have added the first year of a teacher's training class which meets on Saturday morning at 11 o'clock. We now have children and young people connected with our school, from the age of six and twenty.



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JEWISH

WPA (ILL.) PROJ. 30275

Chicago Jewish Chronicle, December 29, 1933.

### JEWISH EDUCATION IN CHICAGO.

Nothing that Lewis Carroll thought up for "Alice in Wonderland" can equal the comedy presented by the situation of Jewish education in Chicago. On one hand we have the Sunday schools in the richer congregations receiving subventions from the Jewish Charities of Chicago, and on the other hand we have the Talmud Torahs in the poor Jewish districts receiving their entire support from the poor Jewry of their own neighborhoods. The rich Sunday schools are not too proud to receive charity money, but the Board of Jewish Education, by a ratiocination all of its own, refuses support to the poor schools.

- To our mind, the primary duty of the Jewish community of Chicago is support of its Jewish schools. In any properly functioning community, Hebrew education, at least in its elementary grades, would be as free as the ordinary secular education, and tuition rates would be charged in an increasing scale for higher education - if it should be charged at all, a matter for which we have grave doubt.

WPA (111) PROJ. 30275

Chicago Jewish Chronicle, December 29, 1933.

But in the "Alice in Wonderland" of the Jewish Education in Chicago we find that the elementary education is the most neglected, while the college supported by the Board of Jewish Education is, comparatively, far better off. The chief function of that college is to train Hebrew teachers. A laudable endeavor, doubtless. But we are inclined to question the wisdom of spending charity funds for the upkeep of a school whose students are being taught a means of livelihood, and at the same time denying poor Jewish youth that elementary Jewish education which we have always thought to be the birthright of every Jewish child.

Jewish education in Chicago has become so intertwined with personalities, with grievances, and imagined affronts that the real victim of this warfare, the Jewish child who wants a Jewish education, is being totally neglected. The Jewish Charities of Chicago finds no difficulty in supporting some institutions which insist upon absolute kashruth, and other institutions which do not. Yet one of its departments, the



Chicago Jewish Chronicle, December 29, 1933.

Board of Jewish Education, will only lend financial aid to those educational institutions, which in its opinion, are "kosher," i. e., follows minutely the rules laid down by the Board, or rather by the Board's bureaucracy.

Jewish education in Chicago is far too important to be left, as it is now, to "pedagogical science" or "absolute traditionalism." It is high time that some constructive action be taken to unite, once and for all, Jewish educational effort in Chicago under one control. It is probable that this control will have to be found outside of present existing bodies. That is an advantage, as it will be able to build from the ground up, free from the present prejudices which have done so much to hamper Jewish education in Chicago.



Chicago Jewish Chronicle, December 29, 1933.

It seems to us that it is peculiarly a duty for the rabbinate. Is it not possible for the members of the rabbinate in this city to cooperate for once, to work out a sensible program of Jewish education in Chicago, a program that will not offend the sensibilities of the Orthodox and at the same time will give the Conservative and the Reform the atmosphere they desire in the religious schools? Such a program can be taken up and carried out by an enlightened public opinion.

But if the present drift in Jewish education in Chicago continues, we can foresee the future very clearly: We might as well shut down the College of Jewish Studies now as later, because in a few years there will be no more Jewish children to teach, because the Jewish community will disappear with the lapsing of primary Jewish education. And what is more useless than a teacher without students?

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JEWISH

Chicago Jewish Chronicle, December 29, 1933.

The future of the Jewish community of Chicago is inextricably bound up in the question of primary Jewish education for the mass of Jewish children. History will gauge the value of the leaders of our present community by their work upon that problem.

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JEWISH

Chicago Jewish Chronicle, October 6, 1933.

**EIGHTY-TWO CHICAGO SYNAGOGUES MAKE HA'YESHIVOTH APPEAL.**

In eighty-two synagogues throughout the city appeals for the Vaad Ha' Yeshivoth, to aid in the support of the Yeshivoth of Europe and Palestine were made on the High Holidays. Rabbis and congregation officials stressed the work of the Yeshivoth in the preservation of Judaism and a substantial sum was pledged by Chicago Jewry.

The noted "Chofetz Chaim," immediately prior to his death wrote a letter to the Vaad Ya' Yeshivoth, emphasizing the need for the successful continuation of its work. It was among the last requests of the "Zadik" that the Jews of Chicago aid in the preservation of the Torah. To do this it is requested that the pledges be fulfilled as soon as possible either at the respective synagogues or at the office of the Vaad Ha' Yeshivoth, 3244 Grenshaw Street.



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JEWISH

WPA (H.L.) PPNI 20074

Chicago Jewish Chronicle, October 6, 1933.

Rabbi Ezriel Epstein, chairman of the Vaad, announced that several synagogues, owing to circumstances, have delayed making their customary appeal until Shmini Atzereth. He urged these synagogues to do their utmost on that occasion to ensure the success of the appeal to discharge their obligation to the thirty great centers of Jewish learning in Europe and Palestine.

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JEWISH

MPR (111) PNCJ 30275

Chicago Jewish Chronicle, September 22, 1933.

AN APPEAL TO THE JEWS OF CHICAGO.

Thirty world-famed Yeshivoth in Europe and Palestine are supported by the Vaad Ha' Yeshivoth.

Ten thousand students, the most brilliant minds in Israel, the very flower of Jewish youth, are being trained in these Yeshivoth to be the future leaders of our people, the standard-bearers of our faith.

The people of Israel, scattered over the face of the globe, everywhere hunted, killed, deprived of every human right, for two thousand years has had but one means of preserving its identity - the Torah! The sacred Torah has been/wandering homeland of the Jews. It has truly  
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JEWISH

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Chicago Jewish Chronicle, September 22, 1933.

been the "tree of life," in fulfillment of the ancient promise that they who shall cherish it, shall have life eternal. The Yeshivoth are the unconquerable fortresses of Judaism; the great rabbis at their head are the fearless commanding officers; their students, the legions of a mighty army, and the Torah itself our arsenal and ammunition.

The Vaad Ha' Yeshivoth is the only medium through which the Yeshivoth derive funds in Chicago. It conducts an annual campaign in an efficient and dignified manner, without the mediation of solicitors and collectors, and it insures distribution of all funds collected in just proportion to the needs and merits of the respective Yeshivoth.



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JEWISH

PPA (ALL) PROJ. 30275

Chicago Jewish Chronicle, September 22, 1933.

The Vaad Ha' Yeshivoth, from its inception has stood guard over the "Eternal Light," the holy Torah, for whose preservation Jews in the past have given their all, lest the Light be extinguished forever.

The condition of the Yeshivoth this year is an anxious one - terrible privation makes their lot harder to bear than ever before. They call to us with a clarion call for assistance!

The High Holidays, days of judgment and forgiveness, are appointed by every synagogue as the occasion for the annual appeal for the Yeshivoth. When you stand before the Judgment Seat and pray to the Almighty for the benefits of health, wealth and happiness for the coming year, do not deny the earnest plea of the great "Gaonim" of this generation, the

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JEWISH

Chicago Jewish Chronicle, September 22, 1933.

titular heads of the Yeshivoth, and the appeal of the thousands of Yeshivoth students, whose studies are attended by the specter of want, whose hands are stretched out to you for help.

When the Torah calls, can you refuse to answer? Can you refuse to fulfill your sacred duty to the holiest institutions in Jewry, on the holiest days of the year? Express your loyalty to the glorious past of Judaism, and your abiding faith in its no less brilliant future, by contributing towards the continued existence of the Yeshivoth, the repositories of the Holy Torah.

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JEWISH

Chicago Jewish Chronicle, September 22, 1933.

We pray that your support of Torah will invoke upon you and yours the blessings of a happy and prosperous New Year, a year which will see a more glorious flowering of the Torah and the long-awaited return of the oppressed of our people to Zion and Jerusalem.

Vaad Ha' Yeshivoth  
3244 Grenshaw Street.



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WPA (ILL) PROJ 20075  
JEWISH

Chicago Jewish Chronicle, August 11, 1933.

25,000 AT EDUCATION DAY PICNIC SUNDAY.

More than twenty-five thousand men, women, and children attended the "Education Day" festivities last Sunday at Kolze's Electric Park.

"Education Day" was sponsored by the committee representing the Va'ad Ha'Chinuch of the Kehillah and the Hebrew Theological College. Families from all parts of the city were streaming through the gates from the early morning until late at night.

The program began with the singing of the "Star Spangled Banner", and an invocation by Rabbi Ephraim Epstein, who greeted the gathering in the name of the local Rabbinate. Superintendent William J. Bogan of the Chicago Public Schools was the principal speaker of the day, and he stressed the intellectual and spiritual contributions of the Jews during the Diaspora.

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JENISH

Chicago Jewish Chronicle, August 11, 1933.

Greetings to the gathering were delivered by Moe Rosenberg, who pleaded for harmony and cooperation in Jewish life. Ald. Jacob M. Avery of the 24th Ward, Lawndale, spoke on the importance of Jewish religious education and its continuing need in the city.

Other speakers on the program were Cong. A. H. Sabath; N. H. Balotin, chairman of the Va'ad Ha'Chinuch; Mrs. M. S. Shapera, president of the Frauen Verband, and Mrs. P. Olschwang of the women's committee. Irving Nelson gave a rendition of Bialik's "Hamasmid". The choir, under the direction of A. A. Olepky, sang several Hebrew songs.

A flag drill on the grounds concluded the afternoon program, which was under the direction of Dr. Meyer Waxman.

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POL 30216

Chicago Jewish Chronicle, August 11, 1933.

In the evening the Hebrew Singers' Union, with Cantor Giblichman as soloist, rendered several numbers of sacred and folk music. Speeches were made by Rabbi S. S. Siegel, chairman of the Education Day Committee, and Rabbi Menahem B. Sacks, director of the Kehillah.

The First Aid tent, complete in every detail, was under the direction of Morris L. Hirschman of the Washington Park Hospital.

The Va'ad Ha'Chinuch of the Kehillah supports actively twenty-three Hebrew schools, and the Hebrew Theological College is one of the largest institutions of higher Hebrew learning in this country, educating several hundred young men from every part of this country and Europe.



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JEWISH

The Chicago Jewish Chronicle, June 9, 1933.

JOTTINGS

by

H. L. M

# STRIKING HEBREW TEACHERS.

We are pleased to note that the striking Hebrew teachers of the Moses Montefiore Talmud Torah are back on the job. While we realize the hardships the Khlillah has undergone to be able to finance these institutions of learning, it did not augur well for them to permit the oldest Talmud Torah in Chicago to be forced to close its doors, because of inability to pay its teachers, who have gone for months without receiving their salaries.

WPA (ILL) PROJ. 30275

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JEWISH

The Chicago Jewish Chronicle, June 9, 1933.

The time has come when something definite must be done in connection with the struggling Talmud Torahs, and the matter should be presented in a forcible manner to the Jewish Board of Education. Talmud Torahs are just as important as Sunday schools and they should be supported.

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JEWISH

Chicago Jewish Chronicle, June 2, 1933.

JOTTINGS

by  
H. L. M.

The Students Aid Society of the Hebrew Theological College, which consists of a group of women whose aim it is to help students of the Torah, gave a dinner recently which was "different" than the usual run of the mine. The speakers were few, brief and timely. Mrs. Jacob Shapiro, acting president, gave a very interesting talk on the activities of the society as well as a brief resume of the future plans.

Though the proceedings were arranged and conducted by women, who are blessed with the proverbial "nine measures of speech," the dinner, the speeches and the fine musical program all were completed at half-past ten o'clock. An unusual event, indeed.

11-11-33  
H. L. M.



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JEWISH

Chicago Jewish Chronicle, June 2, 1933.

JOTTINGS.

by  
H. L. M.

Twenty-three Talmud Torahs of our city find themselves now in dire financial distress and are on the verge of closing. Yet we have in Chicago a so-called "Board of Jewish Education", which spends annually tens of thousands of dollars on frills and "fancy work" and completely ignores these struggling Talmud Torahs. It is unfair to the teachers who haven't been paid in months and unfair to the Talmud Torahs, yet no one seems to be interested enough to see that fair play prevails.

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JEWISH

Chicago Jewish Chronicle, February 2, 1933.

HEBREW THEOLOGICAL COLLEGE HOLDS ANNUAL MEETING.

Despite the inclement weather last Sunday afternoon, several hundred men and women attended the 12th Annual Meeting of the Hebrew Theological College.

Rabbi Saul Silber, president of the institution, opened the meeting with a brief review of the activities of the college during the past year. He pointed out its financial difficulties - and also its great cultural success. He bemoaned the fact that the debt to the faculty was being constantly increased.

WPA (ILL.) PROJ. 30275

Chicago Jewish Chronicle, February 2, 1933.

FINANCIAL REPORT.

The financial report was submitted by Rabbi Samuel S. Siegel, executive director, who reported that the college received during the year \$45,638.53, leaving a deficit for the year of \$6,388.09. Of this amount faculty salaries were \$18,386.01; \$5,700 were administration costs; and \$20,000 went for payment on loans, restaurant costs, and building maintenance.

Rabbi Jacob Greenberg, dean of the institution, in his report stated that there were 412 students enrolled; 148 in the rabbinical department, and 264 in the preparatory department. Students are registered from 38 cities and 23 states; 42 students have graduated with "smichah" from the institution, and are now serving in 42 communities all over the country as rabbis; 53 senior students of/college officiated  
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JEWISH

Chicago Jewish Chronicle, February 2, 1933.

in synagogues during the past High Holidays, and in the near future eight rabbis will be graduated from the college.

WPA (L) 1001 1007

The Reform Advocate, October 10, 1931.

## WHY SEND CHILDREN TO A RELIGIOUS SCHOOL?

Why give your child a religious training? First, because it will keep alive a great historic civilization, and secondly, because it will increase the chances of your child's happiness and self-respect.

From the very beginning of our career as a people, we realized the fundamental importance of transmitting to the child the ideals and aspirations worth cherishing. God is said to have chosen Abraham mainly in order that he might communicate to his children and his household after him, to follow the way of the Lord by doing what is good and right. Giving the child a moral and spiritual education has always been to the Jew a solemn religious duty, a fervent expression of piety in keeping with the commandment, "And thou shalt teach thy children when thou walkest upon the road, and when thou sittest within thy house, and when thy liest down, and when thou risest."

Throughout the centuries the greatest hope of the Jewish mothers was that her child would grow up in the knowledge of his people's life and wisdom. This hope is reflected in the well-known lullaby which the Jewish mother would sing to her child:

The Reform Advocate, October 10, 1931.

What is the best "Sehorah?"  
My baby will learn Torah  
Seforim he will write for me  
And a pious Jew he'll always be.

If you prevent your children from getting a knowledge of those ideals and practices which assure the maintenance of Jewish life, you are virtually putting an end to that life. You surely would not be a party to the crime of administering a death blow to a civilization that has so enriched human life and that still possesses inexhaustible spiritual wealth. By depriving your child of his Jewish training, you would inevitably influence other parents to do likewise, and they in turn would influence others. Every Jewish child who stays away from a Jewish school serves as an excuse for ten or fifteen other children staying away. And so the mischief of evil examples set by negligent parents spreads and undermines all that is beautiful and spiritual in the life of the Jewish people, but aside from having a great historic civilization endure, Jewish training will make for the future happiness and self-respect of your child. It is only by means of Jewish upbringing that he will be able to adjust himself properly to life. You have given your child his name as a Jew; he cannot escape from his Jewishness. Will you let his Jewish birth be to him a source of bitterness and humiliation? Will you have his Jewishness



The Reform Advocate, October 10, 1931.

become a lifelong encumbrance, which he would fain to be released from, and cannot? Or will you help him convert his Jewishness into a source of inner richness and strength, into a fruitful and life-communicating possession?

It is in the Jewish school that he will come into possession of his own vast heritage. There will he learn those things which will serve him as an armor and as a defense against the hostility which as a Jew, he will sooner or later meet. He will know his own past, and the heroes who made that past fruitful and memorable. He will feel himself the product of an ancient and honorable civilization, and he will come into possession of his birthright. He will acquire a knowledge of those ideals which have made Jewish life endure through the ages.

Jewish education will communicate to your child the soul of his people, the thoughts that breathe in their great literature, and the strivings that mark their unique history. This knowledge of his people's past, together with the realization of the promise that inheres in his people's present, will give your child assurance and self-respect. Instead of being hopelessly adrift in an alien world, he will be sure of his bearings, and easily avoid dangerous shoals upon which so many of our youth are wrecked morally and spiritually. If therefore, you want to fit your child to meet the future with courage, with wisdom, and with hopefulness, do not deprive him of his right to a Jewish education.

The Reform Advocate, July 11, 1931.

The problem, it seems to us the immediate problem, is to devise a method to take up the slack which is caused by the depression. We suggest a careful examination of applicants for admission to the seminaries - careful but not exacting. No one really can tell who will, under American conditions, make the successful rabbi. There have been surprises and disappointments. But with a reasonable admission list there ought to be inaugurated for the ministry what the law, and what medicine has done long ago. The ministry ought to serve an internship. It would serve many purposes. It would do the new graduate good to be in the hands of an older colleague for two years. The young graduate is academically trained, it is presumed, but the actual working conditions of the ministry are strange to him. There is an art, in the ministry, as well as a science. They have to conduct classes and Sunday schools; they have to take their place in the community; they have personal problems of the members in which their advice is sought. The companionship of the interne rabbi with an older man would give him the practical capacities. The term of years should not be longer than three years. Rabbis have to perform marriage ceremonies, funeral ceremonies, etc. It is ruinous to a rabbi to work under direction too long a time. It destroys his initiative. The position of assistant rabbi is in most cases damaging to the assistant



The Reform Advocate, July 11, 1931.

and galling to the senior. After the three years the interne rabbi can go to his own congregation rich in experience.

And the institutions ought to be instructed that they are to send no new graduate to a congregation in which he will not serve an internship. For the congregations this internship of a young rabbi would be a boon. It would give the congregation an educational director. It would know that it has the same one in reserve in case of sickness. The congregation would be bound to the cause of Israel more firmly, for it would not cost so very much. Congregations with a membership of six-hundred would just have a few dollars more a year, per member, to pay in membership dues. There are enough congregations of requisite size now in American Israel that could immediately take up all the graduates who have no positions at the present moment. For the time being, this plan of the internship would take up the slack and when the economic conditions improve, the interne rabbis will be in a position to march out into the rehabilitated or new congregations.

And what a boon it would be to the rabbis in large congregations to have an interne rabbi. Few people can quite appreciate just what has happened to the rabbi of a large congregation. His time is snatched from him by all kinds of tasks, some important; some important only to the people for whom the task is



The Reform Advocate, July 11, 1931.

being performed. Some of the tasks could be shifted to the shoulders of the interne, who in the performance of the task would gather experience, and the older rabbi could reserve his time for a little more study, research, and thought. Is it an accident that no graduate of the Hebrew Union College over fifty years ago, as yet lived to see a seventieth birthday? In a very serious way the ministry has been devouring the rabbis. The stress, and wear and tear of the ministry has crippled and shortened the lives of rabbis so that at a time when they should be in the best position to teach and to give of the wisdom of gathered experience, they are already worn out. The tasks of a community have, long ago, before the appropriate time, smashed the ideals and the possibilities of scholarship.

American conditions permit the rabbis to have books, but prevent the reading of them, unless the rabbi is willing to use night hours for his reading. And so for the benefit of all, we urge seriously the internship plan for the American rabbinate.

G. B. L.

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JEWISH

The Chicago Jewish Chronicle, Volume 20; Week of October 10, 1930. p. 1.

For the first time in Chicago the Board of Jewish Education will open a modern Jewish high school, to give classes in Hebrew, Jewish history, literature and modern Jewish life. The course will be three years and will lead into the College of Jewish Studies. Classes will be held Monday at the Jewish People's Institute, 3500 Douglas Boulevard, and Wednesdays at the College of Jewish Studies, 30 N. Dearborn St.

The Reform Advocate, August 23, 1930.

THE SCHOOL. - By Dr. Lee K. Frankel.

If the home has apparently suffered through the rapid inroads of science, if there is chaos and disillusionment where there should be peace, what has happened to our great instrument of education, the school, as a result of scientific progress? Singularly, there has been a remarkable growth for the better.

While our educational methods may still be in process of flux, educators have realized that earlier methods should be abandoned. The educational fields no longer depend purely upon the pedagogues. Modern school systems employ psychologists, psychiatrists, mental hygienists, and pediatricians to prepare curricula and assist in the training of children.

Modern pedagogy is based upon the theory that the child is an entity and must be taught as such. Each phase of the child's life must be considered. Its home, its home environment, its physical condition, and its heredity are factors which enter into its subsequent development. The extent to which these are considered and applied will make for a normal or an abnormal child.

Has there been similar progress in our Jewish religious schools? Inquiries among those who should know, have brought the confession that our religious



The Reform Advocate, August 23, 1930.

schools are sadly lacking. Curricula, in most instances, are formal and for mass instruction. The differentiation of the Jewish child by reason of his religion is not recognized. A mental hygienist recently stated that one million school children are headed for insane asylums, due to maladjustments in their school and home training. If these occur with the average child, may they not occur even more frequently in the Jewish child who from birth is differentiated from other children? Are the doubts and uncertainties of our modern Jewish youth due, in part, to inadequate and unintelligent training in their childhood?

A survey of our system of religious instruction would probably lead to marked changes in curricula and to greater coordination between the school and the home. Such a survey should be made by experts in psychology, psychiatry, medicine, and pedagogy. They would probably recommend the organization of Jewish parent-teachers associations to effect better contacts between the home and the school, and better cooperation between the teacher and the parent.

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JEWISH

Chicago Hebrew Institute Observer, January 28, 1929.

### JEWISH EDUCATION

The Herzliah Hebrew School, one of the most prominent Hebrew school's of the city, has for three months now been lodged at the Institute. The school was first founded some ten years ago under the present name. It was adopted by another congregation and had its name changed for a time. It was returned to its present name again in 1927. When it became a distinct institution and was separated from its congregation, for a time it met at one of the schools in the neighborhood. There it had various difficulties of a space consideration.

In October, it came to occupy its present quarters at our building and was united with the smaller Hebrew school which had existed at the Institute for some time. The purpose of the Herzliah Hebrew School has been to develop a fine type of an American Jew, well grounded in his peoples culture, sympathetic to its ideals, and with a sense of responsibility toward the cultural and social welfare of the Jewish people.

At present, the school has an enrollment of about three hundred and fifty children, who get daily instruction except Friday and Saturday.

WPA (U.L.) PROJ. 30215



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JEWISH

Chicago Hebrew Institute Observer, January 28, 1929.

The pupils are divided into fourteen classes. The instruction is given in Hebrew, (reading, writing and speaking;) the Pentateuch, Rashi, the Prophets, Jewish History, Jewish customs and ceremonies, Jewish current events and Jewish music.

Besides the curricular work, the school includes also a number of extra curricular activities, which have the purpose of enriching the people's experience with respect to their impressions and knowledge of Jewish life and Jewish thought. One of these activities is singing. The children are being taught to sing Jewish songs in Hebrew, Jewish and English. The repertoire includes mainly, chants and folk songs of an educational value. Apart from that, there is the school chorus consisting of about sixty children with very good voices.

Another activity is that of the Dramatic Club, embracing a Hebrew and English section. A third activity is that of the Kerenami. The children are urged to contribute weekly of their own money to a common fund, called Kerenami.



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JEWISH

Chicago Hebrew Institute Observer, January 28, 1929.

Three or four times a year delegates from all sections come together for a conference, where they decide on the apportionments to be given to the various institutions the world over.

The fourth activity is that of arts and crafts. This is an attempt to approach Jewish life from an esthetic point of view. A closer connection and a more sympathetic attitude towards Jewish things is believed to be the result of this Jewish work. There are other groups, such as the Library Club, Geography Club, and so forth; Also doing very good work.

WPA (U) PROJ. 30275

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JEWISH

Sinai Cong., Annual Meeting, 5-6-28.

### PRESIDENT'S MESSAGE

We have found it desirable this year to establish a north side branch of our Sabbath School in order to accommodate the children of members who are residing in that section of the city. We have an enrollment of about twenty-five and the classes meet at the Ambassador Hotel on Sunday morning.

WPA (ILL.) PROJ. 30275

The Jewish Advance, June 21, 1928.

[SCHOOL ASSOCIATION ORGANIZED]

"Chicago, June 17, 1878: Editor, Jewish Advance: Dear Sir! I beg leave to report to you the proceedings of the meeting held on Sunday, June 16, at Milwaukee Ave., as announced in your able paper.

This meeting was called for the purpose of organizing the School Association, and a fair representative of the subscribers responded.

Reverends: Adler, Gerson and Ottendorf were also present, by special invitation.

The following were elected officers, pro tem: Isidor Brother, President, A. Pike, Secretary; Joseph Leske, Treasurer.

Rev. Adler was called upon to address the Assembly, to which he heartily responded.



The Jewish Advance, June 21, 1928.

Rev. Ollendorf also followed with a few able remarks; both of these gentlemen spoke in the German language, and Rev. Gerson, who followed next, delivered a very able address in the English language.

On motion, a Committee of Five was appointed to draft Resolutions and By-Laws, and lay the same before the Association at its next meeting for adoption, and to issue a special call on all subscribers for a general meeting, when we intend to organize and elect officers permanently.

Yours,  
A. Pike"

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JEWISH

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The Daily Jewish Courier, February 9, 1928.

COLLEGE OF JEWISH STUDIES OFFERS A SERIES OF TALKS ON THE  
"VARYING CONCEPTIONS OF JUDAISM."

The monthly assembly at the College of Jewish Studies for the remainder of the current academic year, will hear a number of prominent lecturers on the varying definitions of Judaism.

The first lecture in this series will be Dr. Meyer Waxman, who will explain the Orthodox standpoint. The assembly will take place on Thursday evening, February 9th. Admission is free to former and present students and the public at large.

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JEWISH

The Daily Jewish Courier, February 9, 1928.

Registration is now open for the course of four lectures on Social Psychology to be delivered in Hebrew by Dr. A. S. Waldstein at the Jewish People's Institute.

Applicants may send in their registrations by mail, accompanied by \$1.00 for the entire series, or apply in person to either the College of Jewish Studies or the Jewish People's Institute.



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JEWISH

WPA (ILL.) PROJ. 30275

The Reform Advocate, Vol. 74, p. 561, Week of Dec. 24, 1927.

The class in English which was recently organized for rabbis and cantors at the Jewish People Institute has been making very satisfactory progress. The purpose of the class is to give immigrant rabbis and cantors the opportunity of acquiring the English language and thus prepare themselves for more successful work in their professions.

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JEWISH

WPA (ILL.) PROJ. 30275

The Daily Jewish Courier, September 22, 1927.

# YESHIVA STUDENTS WIN DEBATE ON ADVISABILITY OF JEWISH PAROCHIAL SCHOOLS.

Extraordinary interest was displayed in the circles of the students of Jewish religious schools in this country in the debate which took place in Chicago on September 7th at the Jewish People's Institute between teams representing the Rabbi Isaac Elchanan Theological Seminary, the Yeshiva, the leading institution for higher Jewish learning and the team representing the Hebrew Theological College of Chicago.

Over 1,000 persons were present at the debate presided over by Rabbi Simon J. Kramer at the Jewish People's Institute when the team representing the New York Yeshiva argued the affirmative for the following resolution "Resolved that the Parochial School System is the sole solution to the problem of the permanency of traditional Judaism in this Country."

Courier, September 2, 1927.

HEBREW THEOLOGICAL COLLEGE ARRANGES DEBATE FOR SEPTEMBER 7.

The Chicago Jewry is anxiously and enthusiastically awaiting the forthcoming epoch-making debate between the Rabbi Isaac Elchanan Theological Seminary of New York, and the Hebrew Theological College of Chicago. This unusual event, which will be the first inter-seminary English debate in Jewish history, will be held in the new Jewish People's Institute, Douglas Blvd. and St. Louis Ave., Wednesday evening, September 7, at 8:15 P.M.

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JEWISH

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The Reform Advocate, Wk. of August 27, 1927.  
Vol. 74, p.84.

On August 29, 1927, the second graduation exercises of the Rabbinical Department of the Hebrew Theological College will take place. The occasion is auspicious for the entire middle west as it indicates that the H. T. C. is rapidly becoming a vital source of traditional Judaism. Already it is firmly established as the Torah center of the West and is supplying the communities of the central and western parts of the U. S. with capable spiritual leaders.

The graduation will be held at the Anshe Sholom Congregation, Independence Blvd. and Polk St. There are nine candidates for the Rabbinical Degree. All of them are American young men who have attended American colleges.

Courier, July 31, 1927.

RABBI ISAAC ELCHANAN'S THEOLOGICAL SEMINARY OF NEW YORK vs. THE HEBREW THEOLOGICAL COLLEGE OF CHICAGO. By S. Z. Fineberg. (President of the Students' Organization of the H. T. C.)

For several decades the Rabbi Isaac Elchanan's Theological Seminary of New York has been educating our American-Jewish youth, has imbued them with spiritual aspirations, instilled into them lofty ideals and planted in their hearts a love for traditional Judaism. What the New York institution has done in its respective city, the Hebrew Theological College has been doing in Chicago. Both institutions of learning have been serving as reservoirs of our traditional faith, from which disseminated knowledge and wisdom. From these sacred Yeshivahs have come forth profound scholars who are genuinely the champions of our religion and people.

During the entire time that the two American Jewish seminaries have been training and educating young men to become rabbis, they have been doing their commendable work without recognizing each other's accomplishments. There has always existed an indifferent attitude toward each other. But now, however, a complete change has taken place. It is apparent that both institutions are beginning to realize that they have many things in common. And since it has



Courier, July 31, 1927.

finally dawned upon them that they have similar ideals, aims, and ambitions, they have planned and arranged certain means and ways whereby a closer and more intimate relationship between both Yeshivahs can be created. One of these ways will be the institution of a friendly rivalry in the form of debates. These debates are to be held annually or semi-annually; alternately in Chicago and New York.

At present the first debate has been scheduled to occur in Chicago on Wednesday evening, September 7, in the gorgeous theater-auditorium of the new magnificent building of the Jewish Peoples' Institute, which is located on the corner of Douglas Blvd. and St. Louis Ave., across from the Hebrew Theological College. The Students' Organization of our Yeshivah has invited the Students' Organization of the New York Yeshivah to send a debating team composed of three of its best debaters and orators, who will represent it in a debate against three of our selected debaters. New York has accepted our invitation and challenge, and on September 7, Chicago Jewry will have an unusual opportunity to witness an epoch-making event; namely, the first debate between the two greatest Yeshivahs in this country.

This debate will be entirely conducted in the English language. The question to be debated is: Resolved, That the parochial school system is the sole



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Courier, July 31, 1927.

solution to the problem for the permanency of traditional Judaism in this country. New York selected the affirmative side and Chicago will argue the negative view of the question.

It is almost needless to make a request that Chicago Jewry should not fail this great event when they will have the first opportunity to listen to some of the cleverest debaters in the Jewish world.

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JEWISH

Sinai Cong., Annual Meeting, Minutes, 4-15-26.

### SINAI RELIGIOUS SCHOOL

Our West Side School will no longer be necessary after this season. The work will now be done by the Jewish Educational Bureau, a part of the Chicago Jewish Charities.

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Sinai Congregation, Annual Meeting, 4-15-26

I have the honor of submitting to you the annual report of the West Side Religious School.

It should be noted, however, that the neighborhood of the school is rapidly changing. The Jewish population is moving further west and every week children's absences are explained by the fact that the family has moved too far for the younger children to come to school. The older children come on the street car or are able to walk the long distance.



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Sinai Cong., Executive Board, Minutes, 1-6-26

Dr. Mann made a statement with regard to the situation as to the West Side School. He stated that the school would pass out of existence on June First and that our Congregation continue it's support until that time. Following the discontinuance of the school for next season, we would concentrate on our own Sinai Religious School.

Chicago Hebrew Institute Observer, April 21, 1925.

The College of Jewish Studies was called into being in response to the demand of young men and women for systematic study in the various aspects of Jewish culture. The college aims to provide various opportunities for pursuing organized study in the history, language, literature and the religion of Jewish people. The college contemplates offering special opportunities to those who wish to train themselves for teaching in Sunday schools and kindred institutions, and for leading and supervising Jewish club work: Also to social workers who wish to acquire such Jewish knowledge as is necessary for a better understanding of their work.

The faculty consists of teachers of high academic standing, and is supplemented by special lecturers from the universities, from the Rabbinate, and from among community leaders of Chicago. The course of study consists of Jewish history: A general survey - detailed study of special periods, current Jewish problems; Jewish literature: Bible survey of post Biblical literature, Medieval and Modern Jewish prose and poetry; Hebrew: Elementary intermediate, and advanced; Reading: Writing, grammar and conversation;

Chicago Hebrew Institute Observer, April 21, 1925.

Religion: Theories and practice of Judaism; Jewish Liturgy: Current Jewish thought; Education: General methods in Pedagogy, special methods of teaching, methods of Jewish extension education.

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JEWISH

The Chicago Chronicle, Wk. of March 27, 1925. Vol. 5, p.4.

EDITORIAL. A COLLEGE CELEBRATION OF OUR OWN.

This Sunday, Chicago Jews have reason to celebrate a local event of deep significance in the realm of education. The Beth Hamedrash L'Torah will graduate its first class - ten young men will receive their ordination. This is the first event in communal history.

Some of the graduates already have rabbinical positions. Others are to continue their studies in universities. And for every one that leaves the Seminary halls, two will come to take his place and build up the greatest institution of religious education in the West.

There is room and need for such a college here. The attendants that come from every section of the country, particularly from points farther West, show the useful function it is fulfilling. Given the proper moral and material support, the Hebrew Theological Seminary will in time arise to its full scope of utility.

The Sentinel, Wk. of May 9, 1924, Vols. 53-54, p.7.

The corner-stone of the new Hebrew School which the Orthodox Congregation Kehilath Jacob is erecting at 15th street and Hamlin avenue, was dedicated last Sunday.

The new building will provide facilities for 800 children and will house various communal activities. The Kehilath Jacob Hebrew School is already considered one of the most modern and efficient in the country, and the new structure will enable it to extend its work.

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The Chicago Chronicle, Wk. of Feb. 29, 1924. Vol. 4, p.2.

WPA (ILL) PROJ. 30275

# THE HEBREW THEOLOGICAL COLLEGE OF CHICAGO.

The Hebrew Theological College of Chicago, an institution of phenomenal growth, owes its rapid rise to the underlying principle of Judaism, which is the basis of culture, spirit, and soul of every Jew. The reform Jew or the orthodox Jew feels that an institution of this nature safeguards the future of Judaism. Upon the life of the Torah and the Hebraic laws depend the life of Israel. To help perpetuate the Torah, to train Rabbis and Hebrew teachers, to be a center of Hebrew learning, to be a source of Hebrew culture, to be a Hebrew inspiration to young Jewry, this institution has been both dedicated and consecrated.

Fifteen learned scholars comprise the faculty and it is the hope of the Directorate to add to these two more of Europe's learned Talmudists. These teachers offer to the student body the study of the Bible, Hebrew language, Jewish history, Talmud, Codes, Rabbinic literature, Midrash, and Homiletics. The institution is divided into three departments. The Yeshivath Etz Chaim or Preparatory School is composed of eight classes and has a staff of eight



The Chicago Chronicle, Wk. of Feb. 29, 1924. Vol. 4, p.2.

teachers. The Beth Medrash Lamorim or Teachers' College comprises two classes, one for boys and one for girls, with a force of three teachers. Beth Medrash Larabonim or Rabbinical College is divided into five classes. In order to graduate from this department, a student must first acquire a university degree, necessitating his attending one of Chicago's universities.

Thus many of the students are not able to earn while learning because of the fact that they must spend their time in study. So, to foster Jewish learning, the institutions find it necessary to give financial aid to many of its students so that they may pursue their studies properly. This financial aid requires as much as \$2,000 per month.

The monthly budget amounts to about \$7,000 per month. To meet this, several methods have been found feasible. First are the voluntary contributions, endowments, donations, subscriptions, and presentations. Second is the drive for memberships.

At present the institution is conducting a drive for new members. Three-thousand contributing members are enrolled upon the College's books. It is the aim of the present campaign to increase this number to 5,000 or more.

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JEWISH

The Chicago Chronicle, Wk. of October 5, 1923, Vol. 5, p. 4.

EDITORIAL. A BOARD OF JEWISH EDUCATION.

A constructive step toward meeting educational needs in Chicago has been taken by the Jewish charities in engaging Dr. Alexander M. Dushkin, of New York City, for the coming year. Dr. Dushkin, acting together with a committee to be named for that purpose, will study the local situation with regard to Hebrew schools and other facilities for Jewish training, and endeavor to effect an adequate coordinated educational system.

Dr. Dushkin and his associates, therefore, will, after a fashion, comprise our Board of Jewish Education. All interested in the proper training of our youth will hail this step with satisfaction.



The Sentinel, Wk. of March 30, 1923. Vols. 49-50. p.14.

Chicago is blessed with a number of excellent institutions devoted to Jewish culture. Foremost among these is the Modern Hebrew School of the Caligraph A. Rubenstein, located at 1261 N. Lincoln street. Mr. Rubenstein has distinguished himself as an admirable instructor in the teachings of Israel.

Sabbath is observed with great solemnity at the school. Every pupil is required to attend the morning prayer meeting. In the afternoon, the children again congregate and Mr. Rubenstein relates to them Biblical stories and myths. After the pupil has finished the course prescribed, he receives a diploma written and signed by the caligraph and a noted rabbi.

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The Reform Advocate, Vol. 64. Wk. of Sept. 23, 1922.--Page 235

All Hebrew Schools on the South Side have consolidated for the purpose of promoting Jewish educational work in that part of the city. Of the 60,000 Jewish children of school age in Chicago, more than 90 per cent are not getting any kind of Jewish training.

For the past five years, only about 200 Jewish children on the south side have been receiving Hebrew instruction daily. The existing Hebrew Schools have amalgamated, forming the Jewish Educational Centre of Chicago.

The Jewish Educational Centre is temporarily located at the Sinai Social Centre, and is under the management of its own Board of Directors. The instruction committee consists of Dr. A. B. Yudelson, Chairman, Rabbis B. A. Daskal, E. R. Muskin, and Messrs. B. Friedman, and M. Goldberg.

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The Reform Advocate, Vol.64. Wk. of Sept. 23, 1922.--Page 235

The South Side Jewry has thus made a good beginning in solving the question of Jewish education in that part of the city.

It is planned to place buses at the various public schools at 3:30 in the afternoon. The buses will then take the children to the Hebrew school after their dismissal from the public school.

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Sinai Congregation, Annual Meeting, Minutes, May 21, 1922.

### Schools.

Hannukah coming while the drive for Jewish War Relief was on, the pupils by vote, decided to do without their usual gift of a box of candy and instead donated that money to the War Relief Fund. In addition they gave and collected about \$700.00

The contributions of the pupils on the first Sunday of each month to the "Help a Child League" amounted to \$70.00 for the year.

The money is used by this league to pay for the services of a nurse for children at the summer camp for crippled children at Brown's Lake.



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JEWISH

The Reform Advocate, Wk. of Feb. 18, 1922. Vol. 63, p.59.

On February 21, the Chicago Jewish Normal School, at 116 S. Michigan avenue will be opened to the public. The purpose of this school is to train teachers for the congregations.

The courses are to be conducted by Rabbis Cohon (History), Schwarts (Religion and Ceremonials), and Fram (Hebrew).

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JEWISH

Daily Jewish Courier, May 3, 1922.

## IT IS TIME TO BE SERIOUS

(Editorial)

A Hebrew Theological College is being built in Chicago at the present time. We have a right to expect it to become a great Jewish cultural center. In Chicago, the foundations for the creation of new Jewish educational institutions and for the development and extension of the activity of the existing educational institutions are being laid, although among the great Jewish masses, there is still a lack of interest and understanding of Jewish educational problems. Of course, Jewish life in a city like Chicago cannot remain static because the leaders and prominent citizens do not do their duty, or because the public at large pays little attention to the important, local Jewish problems. There are always a few people who will not give up, who will not rest, who are always active. Thus it has come about that almost by itself, Jewish education in Chicago has grown and developed. Of course, it has grown slowly, very slowly, but just the same, it keeps moving.

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JEWISH

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Daily Jewish Courier, May 3, 1922.

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IV In connection with this, it is necessary that there should be created a central body to regulate and co-ordinate Jewish education in Chicago. Because the Jewish Federation of Orthodox Charities spends a large part of its income for Jewish education, its first duty is to help create a Board of Education to control and watch over the Jewish educational work in Chicago.

The leader of the Federated, Mr. James Davis, a conscientious and practical civic worker, has understood for a long time that the Federated ought to do something about this matter. About three months ago, a sort of an educational committee was set up, consisting of seven leading members of the Federated. This committee had a twofold task: first, to consider the general condition of Jewish education in Chicago, and second, to do everything possible to improve, develop, and broaden our educational work because, after all, there are at least thirty-five thousand Jewish children in Chicago who do not receive any Jewish education at all.

For the last three months, we have had, on paper, a Jewish Board of Education in Chicago. So far as we know, the members of this Board of Education

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JEWISH

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Daily Jewish Courier, May 3, 1922.

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IV created by Mr. Davis have never met. So far as we know, this Board has never held a single meeting.

This proves that "something is rotten in the state of Denmark". Are the members of the Board of Education indifferent to the whole problem, If so, why did they accept membership in such a body? Are they, perhaps too busy? If so, why don't they say so?

There is another question of a minor nature, concerning the personnel of the Board. So far as we know, General Abel Davis is chairman of the Board, and Judge Henry Horner and other men of his class, are members of the Board. So far as we know, only two of the members of the Board are men who have had a Hebrew education, and who understand the whole problem of Jewish education in general, and of Jewish education in America and in Chicago in particular. These two men are Rabbi Saul Silber and Mr. Meyer Abrhms; one is an Orthodox rabbi with a modern outlook upon life, the other--a former Hebrew teacher and a professional pedagogue. The other members of the Board are worthy, educated, and capable men, but men who know nothing, absolutely nothing, about Jewish

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JEWISH

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Daily Jewish Courier, May 3, 1922.

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IV education and the problems of an Orthodox Jewish education, because they do not know any Hebrew. A person who does not know Hebrew cannot even consider the problem of Jewish education.

We do not have to assure our readers that we have the greatest respect and admiration for such capable and sincere men as General Abel Davis and Judge Horner, but what have they to do with Jewish education? What do they know about Jewish educational problems? Even if they wanted to be active members of the Board of Education, they could accomplish very little, unless they were in the capacity of advisers in purely organizational and financial matters.

So far as we know, the Board consists of seven members, and out of the seven, there are only two who understand Jewish education and have something to say about it. The others have nothing to say about Jewish education not only because they have no training in Hebrew, but also because their entire religious background, their Reform background, makes it impossible for them to understand the problems of Jewish education.

WPA (ILL) PROJ. 30275



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Daily Jewish Courier, May 3, 1922.

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IV So far as we know, the Federated is a purely Orthodox organization, although it has several non-Orthodox Jews as members. This fact, we think, is also well known to Mr. Davis. That is why we wonder not only at the "paper" character of the Board, that it exists in name only, but also at the personnel of the Board. What can a body, the majority of whose members do not know anything about Jewish education, do for Jewish education?

The Federated is an organization of Orthodox Jews and, therefore, the members of the Federated have a right to demand that if the president of the Jewish Federation of Orthodox Charities appoints a Board of Education, it should consist of men who are intellectually capable of handling the problems that require solution, and that the Board should not be a paper one but an active and serious body.

It is time to be serious.

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The Reform Advocate, Vol. 59, Wk. of April 10, 1920. Page 230.

FOR JEWISH SUNDAY SCHOOL

Mr. Herman Hirsch of Chicago is the designer of a series of triangular blocks which, when placed in position make up a "Mogen David" (Jewish Star). There are thirteen blocks in three layers. The author presents, in beautiful and accurate drawings, the objects used in Jewish ceremonies on one side of the block, and the explanation in English on the reverse surface. The name of the object is also inscribed in Hebrew.

The author is contemplating the addition of the Jewish Calendar for a prolonged period, which will indicate the dates on which the Jewish holdings fall.

Rabbis who have seen the "Mogen David" speak highly of its usefulness. It is now being considered for adoption by the Synagogue Extension Department of the Union of American Hebrew Congregation.

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JEWISH

Daily Jewish Courier, June 27, 1919.

WOMEN'S AUXILIARY TO AID BETH HAMEDROSH LIRABBONIM  
(School for Rabbis)

The Illinois Ladies Aid Society, headed by Mrs. Cecil Hoffman, has established a Ladies Auxiliary which is to aid the Beth Medrosh Lirabbonim (school for rabbis). About sixty women have already joined this organization. Miss Pearl Hoffman is secretary.



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JEWISH

Daily Jewish Courier, June 20, 1919.

A NEW SCHOOL (TALMUD-TORAH) ON THE WEST SIDE

The Moses Montefiore school opened a branch at 1534 Washburn Avenue, halfway between the Miller and Winchester Streets schools, for the benefit of those children who live there.

Next Sunday, registration will begin. Apply at 1253 Miller Street.





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JEWISH

Daily Jewish Courier, June 13, 1919.

[A NEW TALMUD-TORAH]

At the last meeting of the Moses Montefiore Talmud-Torah (school) the progress made in the last two years was discussed. There was a special discussion of the two new buildings recently erected which accommodate about 500 new pupils. In order that the Talmud-Torah may continue in the future to fulfill its duties, it was decided to buy another building for a Talmud-Torah near Laflin Street, about halfway between Miller Street and Winchester Avenue. As has been reported, children living in this neighborhood are being reared without knowledge of or respect for the Torah. They know nothing of "Yiddishkeit" and have never attended a Jewish school. Their mothers hesitate to send their little children a mile across car tracks, especially in winter time. We know that the poorer classes live there and that their children are not provided with adequate clothing. But now with great satisfaction we can report to the Jews of Chicago, especially to those interested in the rearing of Jewish children, that we have recently purchased a suitable house in this neighborhood [where a school will be established]. It will be remodeled - [there will be] four very pretty classrooms, light, airy, with electric light, and steam heat. We hope to be able to start the classes shortly.



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Daily Jewish Courier, June 13, 1919.

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In order to achieve our aims we turn to you, the "well-to-do" of Chicago, for help and assistance. You, orthodox Jews, have supported our Holy Institution for over thirty years. You have responded at all times when the Talmud-Torah was in need. It is with your help that we now have three city Talmud-Torahs valued at over fifty thousand dollars, where Jewish Torah and ethics are taught to over thirteen hundred children, mostly poor orphans, children of divorcees, of abandoned mothers, or those whose parents are in charitable sanitariums and hospitals. In the name of these unfortunates, we call upon you again for succor. Give the children a place to study, to become good Jews, so that they will not wander in the streets [where they will meet] bad company and grow up to bring shame to our Jewish community. In the name of our children of the [poor who perpetuate the light of Israel], we appeal to you in the hope that you will [guarantee the fulfillment of] our undertaking.

Send your contributions to the Building Fund [Committee] in the Talmud-Torah office, 1253 Miller Street that the Torah may be taught to the children of Ruben. Then you will be worthy of rearing your own children, thereby gaining [for yourself] much happiness and success in all your undertakings.



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JEWISH

Daily Jewish Courier, June 13, 1919.

With Zion's blessings,  
Ben-Zion Leizerovitz, president





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JEWISH

Daily Jewish Courier, May 6, 1918.

LOEB DEMANDS NEW ADMINISTRATION HOME FOR  
THE HEBREW INSTITUTE



The Chicago Hebrew Institute had a deficit last year of almost twenty thousand dollars, and to prevent a similar situation in the coming year, it was decided yesterday at the annual meeting of the directors of this great institution to start immediately a campaign for more members.

Every member of the Institute will be asked to get a new member, and in this way prevent the Institute from accruing any deficit. Mr. Jacob M. Loeb, president of the Institute, in his annual message, spoke at length about this problem and also recommended the erection of a new administration building in place of the present one which served its usefulness long ago and which is far too small for the various activities of this institution.

"A building adequately large fifty years ago is not adequate now," Mr. Loeb said. "We haven't enough assembly halls, studio rooms and other places which we need,

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Daily Jewish Courier, May 6, 1918.

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I G and therefore I recommend to you the undertaking of the task of  
IV erecting a new building large enough to house all our public and  
social activities."



Mr. Loeb also stressed the good patriotic work of the Institute pointing out that two hundred boys of the different departments of the Institute are in the service of Uncle Sam's Army and Navy. He also pointed to the platform of the Institute declaring that there is no place in this institution for those who preach disloyalty and treason.

After Mr. Loeb's address, which was received enthusiastically by the gathering, and in which he also greeted Mr. Abel Davis in honor of his promotion to the rank of Colonel, Mr. Gustav Hochschtadter, chairman of the Nominating Committee presented the names of thirteen persons who were nominated as directors for the three year term and who were unanimously elected.

Dr. Emil G. Hirsch, Dr. Joseph Schtoltz and Dr. Tobias Schoenfarber were elected as honorary directors with only one dissenting vote.

The annual meeting was opened with "The Star-Spangled Banner", played by the

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JEWISH

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Svenska Nyheter, May 6, 1918.

III D

I G Hebrew Institute Band.

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Mr. Philip Seman, superintendent, outlined briefly the activities for the coming year, after which the Institute Players Club presented Sir Arthur Conan Doyle's one-act play "Waterloo".

After the presentation of the play, very interesting moving pictures of the Institute's activities were shown: gymnastic drills under the direction of Mr. Harry Berkman, and at the close of the gathering inspected the grounds, where the children were playing and amusing themselves.

The elected directors are: Israel Cowen, Abel Davis, A. L. Stone, I. B. Lipson, Jacob M. Loeb, Samuel Philipson, Dr. A. B. Udelson, Mrs. Julius Stone, Clarence Colman, Theodore Regensteiner, Edward Friedlander, Joseph Michaels and Aaron Yonker.

Mr. Loeb was re-elected president; the other elected officers are: Julius Rosenwald, first vice-president; Charles Schaffner, second vice-president;





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Daily Jewish Courier, May 6, 1918.

III D

I G Samuel Philipson, treasurer; Benjamin J. Schiff, financial secretary;

IV Mrs. Julius Stone, secretary and Philip Seman, superintendent.



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JEWISH

Daily Jewish Courier, Apr. 10, 1918.

THE CHICAGO COLLEGE FOR RABBIS  
Its Program of Future Activities

At last the Chicago College for Rabbis, which had its temporary quarters at the Anshe Kneseth Israel Synagogue has moved to its permanent abode, recently established at the new Talmud Torah on Grenshaw Avenue.

This school of higher learning, founded by Chicago Rabbis upon the initiative of Rabbi Ephraim Epstein, began its activity on a very small scale and without much ado, without tooting horns and big advertisements, as is usually done by other groups. They placed themselves first on a solid footing, before starting to build the future structure of Chicago's Jewry. For this modesty, the directors of the institution deserve hearty thanks.

There are many who prefer to outline a program before starting a movement--before testing their plans to see whether they are practical and can be carried out in a general way. But this was not the case with the founders

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JEWISH

Daily Jewish Courier, Apr. 10, 1918.

of the College for Rabbis. First they founded the institution, enrolled suitable and worthy pupils, appointed a principal, and then, when convinced of the ultimate success of their undertaking, only then did they begin to think about the publication of a program.

We are happy, therefore, to outline the full program, recently completed, in the columns of this newspaper, which has pointed out at every opportunity the need for such an institution for Chicago's Orthodox Jewry.

The program consists of the four parts upon which the institution was founded.

The first deals with the period of time in which pupils should complete their studies and be prepared to wear the mantle of Rabbi.

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Daily Jewish Courier, Apr. 10, 1918.

The second deals with the details of the lessons which the pupil is to prepare.

The third determines the majors and the credits.

The fourth definitely establishes the duration of the semesters.

(A). Each pupil enrolling in the College, desiring to receive the title of Rabbi, must devote at least eight years of daily and earnest study to the Torah and the teachings of Israel.

Further, he must also gain during this time a thorough knowledge of general subjects in different fields in order to receive the **title Bachelor or Master of Divinity**, in one of our city's universities.

(B). In this institution the year is divided into two semesters, a Winter and a Summer Semester.

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Daily Jewish Courier, Apr. 10, 1918.

The Winter Semester begins with the first day of the month of Heshvon and ends on the seventh day of the month of Nissan.

The Summer Semester begins on the first day of the month of Jyar lasting till the end of the month of Elul.

The three remaining weeks of the months Nissan and Tishri are a vacation period for the pupils.

(C). The study hours will be as follows:

Sunday--eight hours; Monday, Tuesday, Wednesday and Thursday--six hours each day; Friday--two hours, and Saturday--four hours.

(D). In the weeks in which the pupils are free from public schools, the period of study will be eight hours daily until Friday; six hours on

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JEWISH

Daily Jewish Courier, Apr. 10, 1918.

Friday and four hours on Saturday.

There are five major subjects: Torah, Jewish Knowledge, Languages, and Administration; also the study of the art of jurisprudence.....

. . . . .

The principal of the school is Rabbi Rubinstein, a highly-learned man with a personality well suited to the position.

The only thing that remains for the Chicago Jewish Community to do, is to assist this institution morally and financially on the road to fame.

It must be admitted that Chicago is still very backward, when the question of assistance to its institutions is raised. It still thinks it is a vassal state, a taxpaying branch of Greater New York. But we must divorce ourselves from this thought. We now have grown to the point of providing for the needs of public administration. We have a manifold science for governing

WPA (ILL.) PROJ. 30275



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JEWISH

Daily Jewish Courier, Apr. 10, 1918.

a community and exercising influence upon it. We are now able to establish lodges and various organizations for religious and public welfare purposes.

The program was worked out very skilfully by the noted pedagogue, the principal of the Moses Montefiore Talmud Torah, Rabbi Greenberg.

The Rabbis, who are devoting their time and energy that this institution may become a moral success are: Rabbi Ezriel Epstein, Rabbi Abraham Epstein, Rabbi Lardon, Rabbi Goldenson, Rabbi Rubinstein, Rabbi Schach, Rabbi Silver, Rabbi Vinograd, Rabbi Greenberg and others.

WPA (ILL) PROJ 30275

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JEWISH

American Jewish Year Book, 1917-18, pp. 367-395.

LIST OF RABBIS AND INSTRUCTORS IN JEWISH COLLEGES IN THE UNITED STATES.

CHICAGO.

Album, S. H., 1253 S. Halsted. Cardon, A. I. Congregation Shaari Torah Anshei Maariv, 1301 S. Sawyer. Chaie movitz, B. Congregation Anshe Shavel and Yanova, 1359 W. 13th. Coffee, Rudolph I. National Director, Social Service I. O. B. B; Congregation Judaea. Cohon, Samuel S. Zion Congregation, 1507 Ogden Av. Elfenbein, Israel. Congregation B'nai David and Ohave Zedek, 1228 N. Claremont Av. Elman, Abraham. Field Secretary of Jewish Consumptive Relief Society. Epstein, Azriel. Cong. Beth Hamedrosh Hagodol U'Bnei Jacob, 3439 Douglas Blvd.

NFA (ILL) PROJ. 30

American Jewish Year Book, 1917-18, pp. 367-395.

Feuerlicht, Jacob. Superintendent of Home of Jewish Friendless.  
Fischer, Moses. First Hungarian Congregation Agudath Ackim, corner  
Marshfield and Polk. Goldenson, Abraham Ber. Cong. B'Nai Reuven,  
1109 S. Paulina. Hevesh, Joseph. Cong. Anshe Emeth, 627-33 Gary  
Place. Hirsch, Emil G., Cong. Sinai. Hirschberg, Abram. Temple  
Sholom, Pine Grove Av. and Grace. Klein, Israel, 2340 W. Adams St.  
Kuppin, Louis, 4630 Lake Park Av. Levi, Gerson Baruch, 5000 Grand  
Blvd. B'nai Sholom Temple Israel. Levy, Felix A. Long. Emanuel,  
701 Buckingham Pl. Muskin, Eleazar R. Cong. Sons of Joseph, 802  
S. Claremont Av. Newberger, Joseph M. Cong. Ateres Israel, 1230  
S. Millard Av. Newman, Julius Moses Montefiore Cong. 1048 N. Robey  
Rappaport, Julius. Cong. Beth El. Romiransky, Samuel. First Engle-  
wood Congregation B'nai Israel, 6157 S. Aberdeen. Rosenstein, M.



American Jewish Year Book, 1917-18, pp. 367-395.

Cong. B'nai Jehoshua. Scharfarber, Tobias. Cong. Anshe Mayrev, Indiana Av. and 33rd. Shach, Samuel. Cong. Kehillath Jacob, Douglas Blvd. and Hamlin Av. Shugan, William. Cong. Bickur Cholem, 8927 Houston Av. Silber, Saul. Cong. Anshe Sholom. Stolz, Joseph. Isaiah Temple, Vincennes Av. and 45th. Ungerleider, M. Cong. B'nai Abraham. Yudelson, Albert B., 4611 Indiana Av. Zelesnick, Judel Michael. Cong. Ohel Jacob Koono, Peoria and 14th Pl. Zevin, Mordecai. Cong. Anshe Lebowitz, 1132 Washburne Av.

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JEWISH

Daily Jewish Courier, Aug. 10, 1916.

FOR THE IMPROVEMENT OF JEWISH EDUCATION

By

John Spivak

If a nation wishes to become great and powerful, it must not only strengthen its army and navy which would be inadequate in itself, but it must also build schools, develop its language, illumine its history and implant its ideologies and traditions into the hearts of its people.

History tells us that the Romans built schools in every country that they conquered. In these schools the vanquished were taught the Roman (Latin) language and Roman customs in order that friendship toward the Roman people might be imbued in them, and also that they might consider themselves citizens of the Roman Empire.



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Daily Jewish Courier, Aug. 10, 1916.

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We need not go so far back into history to find examples of this nature. The same thing can be witnessed at the present time right here in the United States where we live. In this country vast sums of money are allocated to the various institutions of learning, especially public schools. We Americans are always trying to develop the educational system to a higher and higher degree. Pedagogues are constantly devising methods to simplify and make education accessible for children.

If the American people who are politically powerful put so much weight on the dissemination of their language, history, and literature, then how much weight should be put on the same by a people who have lost their political power, having as their only bulwark in life their language, history, and literature?

It is therefore very painful to see how our national language, Hebrew, is being steadily forgotten among us Jews. Our history and literature are like a closed





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JEWISH

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Daily Jewish Courier, Aug. 10, 1916.

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book, and our traditions and characteristics are being engulfed into the stream of life in general. The question of education is of prime importance to those who cherish the existence of our people.

The stronghold of a people is their schools and should we desire to ascertain a nation's strength and durability, we must examine its educational system. When we consider the system and order of Jewish education here in America, we acknowledge the fact, that the stronghold of our people is very weak. If we do not strengthen it in due time, then we will be confronted by a grave, national danger.

Jewish parents allow their children to go through an unsystematic course of study which deadens the latter's interests in Jewish studies. Among no other people is the system of children's education so careless and negligent as it is among us. Every boor and ignoramus among Jews undertake to become a teacher.



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JEWISH

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Daily Jewish Courier, Aug. 10, 1916.

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The children who receive discipline in public schools quickly withdraw their affections from the ineffectual Jewish studies as they now exist. The teachers do not know what they teach the children, nor do the children know what they learn from the teacher. It is painful to see how parents rejoice when their Barmitzvah son chants the confirmation exercises and repeats a memorized speech. This is no more than throwing sand in our own eyes. Not love, but rather abhorrence to Judaism is instilled in the heart of a child through such a system. The chaos within the **Jewish educational** system is due to many reasons. One reason is that we lack a definite program of education. Co-ordination in both the old-fashioned school and modern school is non-existent. If a child is transferred from one school to another, he encounters a different course of study, because every teacher has a different system of teaching. The result of this is tragic, because the child becomes confused and can never derive any benefit from his studies.

There is no relationship whatever between the Jewish home and the Jewish School.

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JEWISH

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Daily Jewish Courier, Aug. 10, 1916.

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The parents do not know what their duties are toward their people and children.

Such evil, such anarchy exists everywhere. It exists also among us in Chicago.

In order to introduce order and a definite program into the Jewish educational system here in Chicago, Mr. S. B. Maximan, who is now principal of the Hebrew School at the Hebrew Institute, has worked out a sound program for Jewish education in our city, and he hopes that our welfare workers will co-operate with him in his work.

Mr. Maximan's program consists of the following points: "Unity must prevail in the various Jewish institutions of learning. A clearly outlined program should be drawn up for the curriculum. A number of schools worthy of the name must be established.





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Daily Jewish Courier, Aug. 10, 1916.

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"For this purpose a committee of examiners should be organized to give out diplomas to students who pass the examinations.

"A teacher's training school should be founded with two objectives: one, to train teachers for American-born children of Jewish parentage; two, to provide continuation courses for teachers coming from eastern Europe.

"Parent organizations should also be organized with a view toward explaining to parents the present condition of Jewish schools and to enlighten them on the problems of education.

"A kindergarten should also be founded. And in every possible way the school should become the focal point of the student's life.

"A library containing Hebrew and Yiddish books, as well as a club for boys and girls of thirteen years and over, should be established.



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JEWISH

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Daily Jewish Courier, Aug. 10, 1916.

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"Art should be introduced into the Jewish school."

Mr. Maximan believes that the Hebrew Institute is the only place in Chicago that could serve as a model school for the entire country, because it has all the necessary conveniences, such as large, airy rooms, a playground, and particularly, the good will of the management to assist in this undertaking.

Now it is up to our welfare workers to become interested in this plan. If they do, we cannot see why it should not materialize.

No one will dare to defend the course of study as it is now, because all facts speak against it. The facts are that the Jewish children of our city grow up without any knowledge of the Hebrew language, Jewish history, or literature.



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JEWISH

Daily Jewish Courier, Aug. 10, 1916.

It is our great national obligation to do something about Jewish education which we have so grossly neglected.

It is said that Moses received the Torah on Mt. Sinai and handed it down to Joshua and Joshua to the Elders and the Elders to the members of the Great Assembly. The Jewish erudition was passed from one generation to the other. Therefore, at all times a person should feel as though the Torah were given personally to him at Mt. Sinai. But do we now, in this generation, pass the Torah on to our children? None will dare say yes.

Only by upholding Jewish education can we continue our existence as a people. This is the elixir which has been imbued within our souls and which has strengthened and fortified us forever. Because it is the basis of our existence, the question is not a simple one. If Jewish education in Chicago improved through the efforts of our welfare workers, they will be compensated with honor and recognition.





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JEWISH

Daily Jewish Courier, Aug. 9, 1916.

AMONG NEWSPAPERS AND JOURNALS

A great deal has already been written about the question of Jewish education. The problem is so intricate and complicated that it becomes void of sense. But let us listen to Rabbi Meyer Berlin's opinion about the matter.

In an article entitled "Ydshon Vchodosh" ("Old and New") in the last issue of the Hebrew, Rabbi Berlin points out that in former years there also existed diverse opinions about this question; that there were two different types of studies--religious and secular. And about Jewish education in America he says:

"Jews of America are not aware of the controversy that has taken place among us concerning the religious and secular studies. All Jews in America have accepted, at first through compulsion and afterwards through their



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JEWISH

Daily Jewish Courier, Aug. 9, 1916.

own volition, that which had already been accepted long ago by the Jews of western Europe, and more recently by the Jews of Poland and Lithuania, viz, the principal factor in education is secular study. In these countries there is neither a father nor a pedagogue who would think of changing this course of study or of attempting to minimize the secular studies.

"Yet there are differences of opinion about the educational courses in these countries. The differences of opinion are, however, centered around the religious studies alone. The old-fashioned people are of the opinion that because there remains little time for the religious studies, we should teach our children the same system as was taught our parents. Therefore, they want to introduce into their children's study courses or into the Talmud Torahs which are under their supervision, Hebrew reading, interpretation of a chapter in Pentateuch or in Prophets, and perhaps a little of the Talmud. These studies are taught in Yiddish and in English and the parents are quite satisfied. Modern people admit that the objective of



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Daily Jewish Courier, Aug. 9, 1916.

Hebrew studies is to acquire a concept of Judaism and are not against the study of the Torah, Pentateuch, Prophets, etc., but they also claim that the young generation will not be sufficiently inclined toward Judaism if it does not possess adequate knowledge of the Hebrew language. According to the opinion of modern people we should see that our children acquire a profound knowledge of the Hebrew language. In their opinion this is the only key to our national treasures".

However, if the Jews in this country were as devoted to their opinions as our parents of former times, this controversy about secular and religious education would be just as difficult as it was then. But just as the Jews on this side of the Atlantic have "cooled off" in regard to many things, so has the "war of education" become a peaceful war. The result is that both the old and the new systems of education have collapsed here in America. What should we do about this?

Rabbi Berlin continues: "It is hoped that eventually our civic leaders





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JEWISH

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Daily Jewish Courier, Aug. 9, 1916.

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will become interested in the problem of Jewish education. We witness many movements, which seemed to have expired, reviving here in America, and when the better elements among us begin to think of the future generation, it will be impossible to overlook the problem of Jewish education.

"The question of Jewish education will have to be the first among the questions concerning the existence of the Jewish people in America, and our civic leaders will have to cope with it."

This is, however, no more than a hope for the future. In the meantime, Jewish education is so neglected in America that it is impossible to look forward to such a time.



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JEWISH

Daily Jewish Courier, Aug. 7, 1916.

VOICE OF THE PEOPLE



Dear Editor:

As a constant reader of the Jewish Courier, permit me to say a few words through your newspaper to the directors of the Talmud Torah (school of religious lore) of the West Side.

I do not mean to criticize the Talmud Torah. On the contrary, my opinion is that it is conducted in the highest and best manner, with a fine principal and competent teachers. Everything is run in such an orthodox fashion that we can hardly expect anything better. But the one thing I do want to say is that we are lacking one Talmud Torah in which to educate children who, due to lack of space, are out on the streets, deprived of a Jewish education. I cannot describe how joyfully the people of our neighborhood welcomed the news when they heard that the Talmud Torah had purchased the lots on Winchester and Twelfth Street. This is the only place suitable for such

Daily Jewish Courier, Aug. 7, 1916.

an institution because from Waller Street to Douglas Park, a district densely populated by Jews, there is no Talmud Torah except the one on Taylor and Lincoln Streets.

Unfortunately, however, a few years have already elapsed, and in the lots where these sacred buildings should have been erected, our children can be found playing ball and other such games on the Sabbath. A few weeks ago we had occasion to rejoice again upon reading an advertisement to the effect that the directors want contractors to build the Talmud Torah at the same place. Unfortunately, however, they still have not begun to build anything. I do not wish to criticize the directors of the Talmud Torah, but merely to ask them, "Why do you remain silent? Why aren't you doing anything? Perhaps you are afraid that twenty years hence this neighborhood will not be so densely populated with Jews. If this is the case, then why build synagogues or houses at all, because the Messiah may arrive soon and we will have to leave all our belongings behind. This neighborhood is most suitable for a Talmud Torah and is, at present,





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JEWISH

Daily Jewish Courier, Aug. 7, 1916.

populated by Jews. Therefore, we would like to see some fruits of your work soon. Leave an everlasting name for yourselves! Let our children also have something to remember you by! You will see that when you lay the foundation, the Jews of that district will co-operate fully. It would be better if you would begin immediately, because with the approach of the High Holidays, a vast sum of money could be raised."

Respectfully yours,

S. Z.



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JEWISH

Sunday Jewish Courier, Apr. 30, 1916.

/CLUB FOR JEWISH CHILDREN/

Dear Editor:

I hope you will grant me some space in your newspaper. Since many children are unable to come to our old club because it is too far from their homes, we have organized a branch called the Tzirie Adas Bnai Israel, Branch B" in the Congregation Yauneh, at the corner of Winchester and Roosevelt Streets where the meetings will be held every Sunday at 2 P.M. All children who are interested in belonging to our club, where the language, religion and history of the Jewish people are taught, are requested to come to our meeting, Sunday at 2 P.M.

Those who wish to open a branch in their respective synagogues should apply to the Tzirie Adas Bnai Israel, 1133 W. 12th Street.

It is hoped that our Jewish children will respond enthusiastically to such meetings where they will learn a great deal about the religion, language and history of their own people.



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JEWISH

Sunday Jewish Courier, Apr. 30, 1916.

With fraternal regards to all children,

Nathan Cohen,  
President, Tzirie Adas Bnai Israel.





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JEWISH

Chicago Hebrew Institute Observer, December, 1914.

The total number of registration in all of our religious activities is 833. Of this number 233 are registered in the Hebrew School, and 650 are registered in the Sabbath School classes. Fourteen paid and well-trained teachers are in charge of the classes in this department.

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JEWISH

WPA (ILL.) PROJ. 30275

The Sentinel, Volumes 9-10; Week of January 17, 1913. Page 20.

At a recent meeting of the Board of Education, permission was given Rabbi Israel Klein, Milton H. Twehlich, and B. M. Engelhard of the Chicago Association of Jewish Religious Teachers, to secure from the various teachers a list of all pupils absent from school on September 12 last, the date of the Jewish New Year.

The purpose of this list is to locate the home addresses and names of parents of the children, so as to provide a dequate religion schools wherever they are lacking.

Chicago Hebrew Institute Observer, November, 1912.

## Sabbath School.

We conducted in this department, seven classes with a total registration for the year of 579, against 520 last year. Owing to Rabbi Levine's resignation, this department was put under the direct supervision of the superintendent. A number of changes with regard to the method of instruction and text books were made in the course of the year. Religious services were conducted for the children every Saturday afternoon, with addresses for the most part by Rabbis of the city. The total attendance for the year was 16,363 against 14,028 last year. The average attendance per day was 255, against 243 last year. The ages of the pupils were from seven to fifteen. In addition to the seven classes, there was also a post graduate class in charge of one of our regular Sabbath School teachers. If it were not for the lack of room, more classes of this kind might be conducted at the Institute, to good advantage.

	<u>1912 - 1913</u>	<u>1911 - 1912</u>
Expense	\$ 1,152.14	\$1,077.62
Revenue	381.20	381.02

The expense includes salary paid to Rabbi Levine up to September 1, 1912, as the principal of the school.



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Observer, November, 1912.

Chicago Hebrew Institute. Sabbath Schools.

The Sabbath School, after persistent effort, has become an important feature of the Institute. Limited only by lack of room, the school has grown to seven classes, with an average attendance of 45 in each class. Though open to both boys and girls the proportion of the girls is much greater. The present registration is 300, the pupils ranging in age from 8 to 14.

The program has been adopted with a view to meet the interest, the mind and capability of the young ones. The school has attracted most of the children of the neighborhood as well as those coming from a distance. The graduation class, which in past years consisted at most of only 10 pupils, now boasts of a class of 40. The graduates at the completion of their course will be given a Sunday School Certificate. However, if the particular graduate is still sufficiently interested, she (he) can still pursue her (his) studies in the post biblical class. Most of the pupils taking the work are High-

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JEWISH

Observer, November, 1912.

School students and the course as arranged calls for the history of the Jews up to the present time.

The children themselves take active part in the celebration of the festivals, either in the form of appropriate programs or plays and symbolic tableaux. These presentations are for the benefit of the children and invitations are extended to the public. In the past, these plays were very well attended, frequently crowding the large assembly hall and filling the gallery. "Judas Maccabees," a Channukah play, is at present engaging their attention. The elimination of money collections from the routine of the teacher has removed a cumbersome and needless task, frequently taking away time from class work.

A decided departure will be taken from last year's services. It was found that the Mincha services with the children did not meet with satisfactory results. The children were not as interested as they might be. The change,

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JEWISH

IPA (ILL.) PROJ.

Observer, November, 1912.

it is hoped, will succeed in not only making the services interesting to the children, but also attractive. The responses will be sung by the children and the readings of the entire services will be rendered in English. It is expected that a prominent Rabbi will address the children each Saturday. These changes it is expected, will serve to make that phase of the work a complete success from all points of view.



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JEWISH

WPA (ILL) PROJ. 30275

Courier, Nov. 16, 1911.

#### INSTALLATION OF TALMUD TORAH OFFICERS

An installation of newly elected directors and officers of the Ohave Sholom Synagogue Talmud Torah will take place next Sunday at 1:30 P.M. Several Chicago Rabbis will address the audience.

Rabbi Silber will be chairman, and Cantor Meisll and his choir will sing.

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III C

JEWISH

Daily Jewish Courier, Oct. 9, 1911.

TO ALL JEWISH LOVERS OF KNOWLEDGE OF OUR HOLY TORAH

(Notice)

All Jews who are interested in the Torah are cordially invited to a banquet given by the Hebrew Theological College, 1217 Johnson Street, on Wednesday evening at 7:30 P. M.

We assure you good entertainment and an enjoyable evening.

Isaac Jacob Shulman, president.

WPA (ILL.) PROJ. 30275

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JEWISH

The Sentinel, Week of June 2, 1911, Volumes 1-2; Page 2.

The Shaare Thora Anshe Maarive congregation, located at Sawyer Avenue and West 13th Street, will establish a seminary west of Douglas Park, where young men who intend to become orthodox rabbis, will be able to prepare themselves for that calling. Ancient and modern languages, as well as the Tamus Shulchan Orach, Chosen Mispeth, and Jare Daya, will be taught.

In connection with the seminary, a Talmud Torah will be erected for children from six to fifteen years of age. The ground for the seminary will cost \$10,000.



Daily Jewish Courier, Apr. 1, 1910.

APR 1

PROJ 30275

THE LADIES SOCIETY FOR PALESTINIAN LEARNING IN SAFED

We are notifying our sister members that we will have an important meeting Sunday evening, April 3, at the Beth Ha-Medrash Ha-Godol (Theological Seminary) and Bnai Yaakov, 836 Maxwell Street. We beg all sisters, who are members or who wish to become members of such a worth-while organization, to attend this meeting and become enrolled. Dear Sisters, do not think that because the organization was neglected that it is dead. The flame of the Holy Dorah must not flicker. Help, us, Sisters, to achieve this holy goal and your heavenly reward will be great.

At the same time we would like to inform you that Simchah Charlotte, 1521 West 12th Street has the authority to collect dues and other monies for the Society. We ask that Sisters treat him accordingly.

Mrs. Malchab Miller, President.

Chicago Hebrew Institute Messenger, November 1, 1909.

### The Hebrew School.

The Hebrew School is open daily except Friday and Saturday, from 4.00 to 6.00 PM, and Sunday from 10.00 to 12.00 AM. A fee of \$2.00 per month is charged for each child. Rabbi Morris Levine is principal of the school. He may be seen at his office in Room 25 on the second floor any day when the school is open, between 3:45 and 4:30 PM, and on Sunday from 9:30 to 10:15 AM.

Religious instruction in a casual manner does not satisfy the conservative element of our people, especially so when the Hebrew education of the boy is concerned. For this reason, the Sabbath school with one or two short sessions per week, is merely tolerated on the West Side. Poor people, laborers, who can hardly support their families, make the greatest sacrifice for the Hebrew education of their children.

It is not a rare thing for a poor man to pay from \$4.00 to \$6.00 per month for the tuition of his child, in what is called a Cheder (Religious School). Jewish families will deny themselves the necessities of life but will not forget the religious education of their child. It is a well-known fact that in former times

APPA  
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Chicago Hebrew Institute Messenger, November 1, 1909

### The Hebrew School.

the Chedar was the greatest factor in the moral training of the Jewish youth; in fact, in the Old-World today, in countries where the Jewish children are excluded from the public schools, the Chedar is still the moral safeguard of the Jewish boy and young man. It is different however, in this country. Thanks to the school-system the Cheder in America, if it is not to repel the child, must be conducted on methods improved upon those in Europe; it must be more in accordance with the system of education in secular schools. The vernacular should be the vehicle for conveying to the child the meaning of the Hebrew Language, the Jewish History, etc.

The teacher must have a knowledge of pedagogies and the laws of hygiene and sanitation must be strictly observed in the rooms of the Chedar. Unfortunately, the average Chedar throughout the country has not been adjusted to the conditions under which the Jewish child lives in America. The teacher, while a Hebrew scholar and versed in Jewish lore, is, as a rule, not able to speak the language of the country, and has no knowledge of modern methods of education. The child does not, for this reason, derive the full religious and moral benefit of the instructions from the Chedar.



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Chicago Hebrew Institute Messenger, November 1, 1909.

## The Hebrew School.

To reconcile the old with the new, to inspire the child with Jewish ideals, the Hebrew Institute has opened a Hebrew School, where the child will be given a thorough training in the Hebrew language, besides a complete course in Jewish History and literature. The school will be conducted in accordance with modern methods.

The studies are arranged in a six-years course, to meet the needs of children from 8-years to 14-years of age.

The children of the Hebrew School will also be expected to attend the Sabbath Mincha Services (Evening Prayers) for Children, Saturday afternoons at 3 o'clock. As far as possible, the Hebrew School is to be made self-supporting. For this reason a fee of \$2.00 per month is charged for each child.

The school opened on Sunday, October 17th, and on the day of the writing of this (October 29) the attendance has already reached the number of 100.

As soon as the Hebrew School is put on a firm basis, the Sabbath School conducted at the Institute during the past year, will be reopened for children whose parents do not insist upon a thorough training in Hebrew, and do not want to have their children attend religious school more than once, or at the most, twice a week.

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The Reform Advocate, Vol. 37, Wk. of June 26, 1909. Page 591.

Last Sunday night, Dr. Stolz addressed the Austin Hebrew Educational Society, which was recently organized in the western section of the city for the maintenance of a religious school.

WPA (11-1) P101.3075

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JEWISH

Daily Jewish Courier, Dec. 4, 1908.

### TO ALL JEWS

You have all, no doubt, read last summer's report of the Hebrew Theological College which appeared in the Courier. You have also probably noticed that the College made loans in various places, raffled a watch, sold tickets for the High Holidays, etc. In spite of all these activities it still owes one of its teachers his salary. This situation existed in the summer when no gas bills had to be paid, no coal was needed, no clothes had to be purchased for the students, and no other similar expenditures had to be incurred.

Now with winter upon us, with the number of students increasing, with the bills for coal, gas, clothes, and other items mounting and the income steadily decreasing, the problem is becoming very serious. It should not be neglected. Methods should be found to perpetuate this important Jewish institution.

We appeal to all Chicago Jews to aid this sacred institution where over one hundred poor students are taught to be good Jews. We are sending committees

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JEWISH

Daily Jewish Courier, Dec. 4, 1908.

to all our synagogues and asking them to allot one Sabbath for an appeal for funds for the College. We ask the presidents, officers, and members of all the synagogues to co-operate with these committees and to do everything they can for the good and welfare of Judaism.

Isaac Jacob Shulman, president;  
David Shapiro,  
L. Simon,  
N. H. Bolotin, and  
L. Segal, vice-presidents.

WP1 (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Oct. 26, 1908.

### A CENTRAL YESHIVAH

A person who is able to instruct students to read the Talmud and the Commentaries on the Talmud is wanted. He who considers himself capable of filling such a position should apply at the Yeshivah, 100 Johnson Street, between 6 and 8 P. M. daily.

Children will be accepted at the Yeshivah for registration from October 19 until November: daily, from 6 to 8 P. M., and Sunday, all day.

WPA (ILL.) PROJ. 30275

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JEWISH

Sinai Congregation, Executive Board Minutes, November 25, 1907.

A letter was presented from the Chicago Hebrew Sabbath School Association, dated November 15, 1907, asking for an appropriation to maintain the Sabbath Schools in various parts of the city, and upon motion, duly made and seconded, it was ordered that \$50.00 per month be paid for that purpose, beginning, December 1, 1907, and ending March 31, 1908.

PROJ. 30275



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JEWISH

Daily Jewish Courier, Nov. 5, 1907.

### WE MUST MAINTAIN OUR YESHIVOTH

Formerly, when Jews lived in their own land, Eretz Israel, there was no need for special schools and Yeshivoth [theological seminaries] to be founded to educate Jewish youth in the ways of their fathers. It was natural for Jewish youth to love the powerful Jewish nation--the United Kingdom. The Jewish youth could rightfully be proud of his people, its lore, literature, customs, and religion.

When the Jews lost their homeland, however, the large and powerful Jewish nation ceased to be a free people and became a wandering people. They sought a moment of respite wherever the goodness of mankind overcome its prejudiced views. And thus, as a nomadic people, they, by force of circumstances, were compelled to adopt the language and customs of strange peoples at the expense of their own heritage. This process was curtailed, however, when they established institutions of their own whose objective it was to perpetuate Judaism in the hearts of the young people, and keep alive the hope that the Jewish

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Nov. 5, 1907.

people will once again return to their homeland and establish themselves as a cultural nation whose mission it will be to spread wisdom among the nations of the earth.

With this view in mind Rabbi Johanan ben Zakai established the Yeshivah at Jabneh, and our great sages throughout the centuries established other institutions of learning.

Where are our modern Jabnehs? Where are our modern leaders? We have small Hebrew schools and Talmud Torahs; but do they begin to compare with the public schools? Our Jewish citizens have sufficient funds to build synagogues which are empty except on Saturdays and holidays; yet they do not deem it necessary to set aside funds for building schools which will disseminate learning, and will create greater respect for our people than all the synagogues will ever be able to do. We do not say that synagogues should not be built; we do say that synagogues should not be built at the expense of schools. These temples and synagogues may be valuable at the present time; but, unless we teach the younger generation the fundamentals of Judaism and the beauty of the synagogue,

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JEWISH

Daily Jewish Courier, Nov. 5, 1907.

they will lose all contact with it. We must have educational institutions in Chicago--modern Jabnehs--so that our youth will understand the synagogue and attend it.

WPA (ILL.) PROJ. 30275



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JEWISH

Sinai Congregation, Annual Meeting, Minutes, April 3, 1905.

(Report of Executive Board)  
Schools.

The total enrollment of the religious school at the Temple was 186, excluding the membership of the confirmation class conducted by Dr. Hirsch, as shown by the report of the School Committee. Of these, ninety are boys and ninety-six girls, taught by six teachers, and the average attendance during the entire term was eighty-six per cent of the enrollment.

The attendance at the confirmation class was forty-five.

Special festivals for the celebration of Chanukah and Purim feasts, with appropriate entertainment and instructive features for the children were had.....The report of Miss Julia I. Felsenthal, superintendent of Sinai Mission School....shows a total enrollment of 393 children with an average attendance of 271, being about sixty-nine per cent; and ten teachers together

WPA (117.1) PROJ. 30215

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JEWISH

Sinai Congregation, Annual Meeting, Minutes, April 3, 1905.

with a singing teacher and superintendent. Of this force, seven teachers are voluntary, two of whom are former pupils of said school, and three teachers are paid for their services.

The superintendent of this school suggests that if a somewhat larger appropriation would be granted by this congregation, in order that more of the teaching force might receive remuneration for service, it would tend to enhance the value of the school by insuring a more rigid compliance with the rules as to attendance of the teachers, and with somewhat increased means, more applicants might be taken care of, as fully 150 children who applied for admission had to be turned away for lack of room. At this school the pupils range from second grade to high school, and as to the classes of the community from which they are drawn, it may be said they cover all grades, from the squalid to the most refined in manner.

WPA (ILL.) PROJ. 30275

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JEWISH

Sinai Congregation, Executive Board, Minutes, October 31, 1903.

The School Committee....reported that it held a meeting on October 28, 1903, and opened the West Side Mission School; and further recommends to the Executive Board that the sum of fifty dollars be paid to Dr. Schreiber for the maintenance of the religious school at the City Parental School, to be known as the Sinai Mission School.

Upon motion by E. B. Foreman, seconded by S. W. Straus, the report of said committee was concurred in and said recommendation adopted.



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JEWISH

Sinai Congregation, Executive Board Minutes, Feb. 28, 1903.

[SCHOOL BUDGETS]

The Chairman of the School Committee has been solicited to extend aid to a branch religious school now in existence at Avondale, and upon a careful examination and inspection he had found the same to be a very worthy object and would recommend that **the** teacher now in charge of said school be allowed a **payment** of \$2.00 per week for the term of ten weeks and that the sum of \$20.00 be appropriated to stimulate the healthful activity of said school by providing the children there with the manuscript of a **play** which is about to be enacted by them at a Purim festival.....being a total appropriation for said school of \$40.00.

On motion, duly made and seconded, the appropriation was made and the motion declared carried.

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The Reform Advocate, Wk. of Feb. 14, 1903, p. 588

The North-west Side Orthodox Jews of Chicago will have a Torah School of their own, on North Wood Street near Division Street. The corner-stone for the building is to be laid next Sunday. The directors of the school are to be congratulated for their efforts in uniting the Hungarians, Russians, Roumanians and Galicians for this purpose

PROJ. 30275

WPA (ILL) PROJ 30275

The Reform Advocate, Vol. 21, Wk. of May 4, 1901. pp.348-349.

In September 1876, a number of high-minded Jews of Chicago established the Jewish Educational Society for the purpose of fostering Hebraic knowledge in the community.

Dr. Kohler, Dr. B. Felsenthal, Rev. Liebman Adler, Rev. A. Norden and other prominent Jews issued an appeal to the Israelites of Chicago in which they urged the necessity of such a society. The purpose of the Jewish Educational Society was clearly set forth in the articles of organization, which were adopted at a meeting held in August 1876. "The object shall be three-fold (1) to establish a school at Chicago, where instruction shall be given in Hebrew language and literature and in Jewish religion and history (2) to encourage the establishment of Sabbath schools in those parts of the city where, heretofore, religious instruction had been utterly neglected. The Society shall stand ready to assist and maintain these schools if necessary (3) to create a system of instruction, by means of lectures and lessons, and to devise methods by which our youth can be interested in Judaism.



The Reform Advocate, Wk. of January 1, 1898. p.762.

1,500 persons celebrated the opening of the Moses Montefiore Hebrew Free School at 169 W. 12th Place, Sunday night. It is for the instruction of children in Hebrew and the Jewish religion.

The Occident, January 11, 1895.

There are institutions still needed in our city. We have not reached the goal as yet; much is to be done to perfect our existing organizations, but new ones are needed. The common interest of Jews and Judaism is involved. We need a Hebrew Free School.

The Cheder system is worse in this city than in New York. The children degenerate through it and become indolent. There has been several months ago in connection with the Jewish Training School a movement made to organize an auxiliary society, which we believe was permanently organized. The members mostly consisted of Russian Jews, who were willing to contribute as much as it was in their power, but they wanted a Hebrew Free School. Several meetings were held, but it seems the last meeting everything went into oblivion. Is there no possibility of reviving it again?

The Reform Advocate, wk. of Oct. 7, 1893.

[ADULT BIBLE CLASSES]

Dr. Hirsch announced from his pulpit last Sunday morning, his intention of forming an adult's class in Biblical Literature.

A youth's class, under Prof. Bamberger, will be formed this morning at Sinai Temple. This class is open to all those between the ages of 14 and 18 years.



Sinai Congregation, Executive Board, Minutes, August 14, 1893.

A. Lobeb, chairman of the School Board reported that the School Board had resolved to have only one session of the school each week on Sunday forenoon. ....that prizes would be awarded to the pupils having the highest standing in progress in studies, attendance, and deportment.

Chicago Tribune, Nov. 14, 1892, 1:2.

SHOULD PATRONIZE THE JEWISH SCHOOLS

RABBI HIRSCH TALKS TO HIS CONGREGATION ON "THE BIGOTRY OF LIBERALISM"

Members of the Sinai Congregation, Indiana Avenue and Twenty-first Street, were given a surprise at yesterday morning's service by Rabbi Emil G. Hirsch. As is customary with him Dr. Hirsch wore a dress suit during the service. The text of his address was "The Bigotry of Liberalism," and the surprise for the congregation was caused by some strongly-worded remarks made by the Rabbi regarding the aversion of even some of the Jewish people to having their children educated in the Jewish schools, Rabbi Hirsch said:

"It is a curious fact attested by history that the victims of persecution are apt pupils of their persecutors. Scarcely has the lash been lifted from their backs then they are ready to seize the whip and apply it to others.

"Thus scarcely had the Puritans fled from England on account of intolerance when they themselves set about inquiring into the faith of their neighbors, and it was they that had come from Spain who excommunicated Spinoza. Liberalism is that attitude of the mind which results from the knowledge that absolute truth is not within the possession of man. Often have I come across men who would shudder at the men-

Chicago Tribune, Nov. 14, 1892, 1:2.

tion of the name of God and go into convulsions at the thought of the immortality of the soul, but who would with as great intolerance as was ever displayed by priest or Pope insist that their views were the ultimate truth.

"Much bigotry is found even among the liberal Jewish congregations and many a man would as little dream of having his children taught in our religious schools as sending them to learn how to walk on the tight rope. If the Jewish religious schools were to-day what they were fifty years ago, mere places of instruction in Hebrew, this prejudice might be understood, but, as to-day instruction is imparted by confident and liberal men, the attitude of so many of our friends smacks of bigotry."



The Reform Advocate, wk. of Sept. 4, 1891.

[THE SABBATH SCHOOL REORGANIZED]

The School Board of Sinai Congregation announces that the Sabbath School will be entirely re-organized for the incoming season.

There will be five classes - the Confirmation class under the tuition of Dr. E. G. Hirsch - First Grade under Professor Cohn - Second Grade, under Professor Bamberger - Third Grade under Mrs. Nathan.

The Reform Advocate, wk. of July 17, 1891 p. 366

The Jewish Sabbath School Union held its biennial session in Baltimore on July 6th and 7th. Lazarus Silverman of Chicago was elected President.

On the second day, Mr. Eliassof, of Chicago, addressed the delegates on the methods of Hebrew and ethical instruction in the religious school.



The Reform Advocate, wk. of July 10, 1891

[SABBATH SCHOOL EXAMS]

The children belonging to the Sabbath School of Congregation Amanuel were examined on Sunday last, by Superintendent Rev. Chas. Austrain, assisted by the teachers, Mr. A. Stern and Mrs. Lena Austrain. A large assemblage was present, and certificates were awarded to a number of the class for proficiency in Hebrew and Biblical History.



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JEWISH

Sinai Congregation, Executive Board, Minutes, June 29, 1891.

Mr. A. Loeb, as chairman of the School Board, reported that the School Committee desired authority to engage an additional teacher and to pay same a sum not exceeding \$300.00 per annum as the Board intended to dispense with the services of all voluntary teachers.

(Above authorized.)

PA (ILL) PROJ. 30275

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JEWISH

The Reform Advocate, wk. of Mar. 16, 1891.

Social News.

The Sabbath school children of the Zion Temple will produce an operetta  
Purim Eve, March 25rd. About forty children will take part.

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JEWISH

The Occident, September 2, 1887.

MOSES MONTEFIORE FREE HEBREW SCHOOL.

Our Russian and Polish Jews are gradually moving forward in the matter of educating their children and furnishing to the poor and indigent means to send their offspring to religious schools. A piece of ground ( and a two story building thereon), of 25x110 feet, valued at \$5,400 has been secured and is located at 71 Judd Street.....The children sent there, will be taught by capable teachers in the elementary branches of English and Hebrew and also in religious instruction.

It is understood that this school is to be known as the Moses Montefiore Free Hebrew School, and will be supported by all the Russo-Polish citizens and members of congregations and societies.

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JEWISH

PA (LL) PROJ. 3077

The Occident, January 30, 1885.

There should be a higher duty to possess our Rabbis.....In New York City, we find now that the reform ministers make it a point to go among the lowly and poor to give them instruction. Why cannot Drs. Felsenthal, Grossman, Hirsch, Sale, Heller, Norden, and others of Chicago go among the South Clark Street, Pacific Avenue, Canal and Milwaukee Avenue Jewish communities and organize Sabbath School instruction?

The Occident, Sept. 26, 1884.

We have visited some of our Sabbath schools and in nearly all of them we noticed the lack of good and capable teachers. Even the richest and most prominent of our congregations engage one or two efficient instructors for the higher classes, the rest of the work being entrusted to young girls who know hardly enough of Judaism and Jewish history to satisfy their own doubts in matters of religion and ethical questions. But we cannot deny the fact that the results of their labors are far from being satisfactory.

Most of these lady teachers read the lessons to the children from useless books which are either written in too wretched or too high language. Reading a history lesson from a book, and a badly written one at that, is a very poor method, especially in the lower classes. Many of our congregations are too indifferent in regard to religious instruction. Many of our parents don't send their children at all to the Sabbath school, finding a ready excuse in the fact that very little is accomplished in these schools anyway.

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JEWISH

Sinai Congregation, Executive Board, Minutes, Feb. 19, 1884.

We read the following communication from the Superintendent (of the Sabbath School), Dr. E. G. Hirsch, to wit:

The fundamental proposition, which I would advance and which is without doubt, sure of your unanimous consent, is this: The school and the pulpit must agree in their teachings. The school's main object is to prepare our children for an active and intelligent participation in the aims and ends of the congregation's life. Our congregation is liberal, but still within the lines of historical Judaism. All liberal religions agree in making morals the cardinal essence of religion; while on the other hand, a Jewish congregation is the heir of an historical movement, the main outlines of which every Jew should be acquainted with. In this double character of our congregation, are indicated most clearly the lines of instruction for our school. The child confided to our care, should leave us well equipped with moral ideas and the historical knowledge of the growth of Judaism. Happily, experience has shown that either of these two branches can well be utilized in behalf of the other. Moral ideas can be inculcated by means of Jewish



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JEWISH

Sinai Congregation, Executive Board, Minutes, Feb. 19, 1884.

history and literature, while what is learned in the moral lesson, can easily be turned to good account for the purposes of historical instruction.

The great difficulty in the way of a successful accomplishment of the work is the lack of good teachers and good manuals written from our point of view. Volunteer teachers are scarcely fitted to the task. Their zeal and enthusiasm is indeed generally of a much higher order than that of professional paid teachers. But besides pedagogical tact, knowledge of a certain kind is required.

To charge the superintendent with the preparation of the volunteer teachers is unreasonable, not on account of his own personal inconvenience, but on account of the impossibility to change in a few hours into competent instructors, well meaning and more or less well informed graduates of our high-schools and so-called universities.

Nor can a professional Hebrew teacher of the old style fill the requirements satisfactorily. In all probability, he is still less competent than our

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JEWISH

Sinai Congregation, Executive Board, Minutes, Feb. 19, 1884.

paid or unpaid volunteer teachers have been. If the congregation desires to so reorganize our school as to come up to the standard, at least one competent professional teacher should be on its staff. He, in conjunction with the superintendent, might undertake to fill the other places; and train the other teachers gradually so as to adopt in their class work our methods and so carry out our designs. Besides three, or at least two, more instructors will be needed.

Proper manuals are also a desideratum hard to fill. To be brief, we need a sensible Biblical history, with a Biblical reader and extracts from post-Biblical literature. 2. A post-Biblical history, 3. A compendium for instruction in Ethics, to which might be added a short history of Judaism and the beliefs of the Jews. Who is to write these books and who is to publish them, is another question which I cannot answer.

The course in our school should extend over six years - from eight to fourteen. With a little interest on the part of the parents, discipline might easily be maintained. A practical plan of the division in the studies, and

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JEWISH

Sinai Congregation, Executive Board, Minutes, Feb. 19, 1884.

for the maintenance of discipline could easily be framed, after teachers and books have been found.

Emil G. Hirsch.



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JEWISH

Sinai Congregation, Executive Board, Minutes, April 24, 1883.

It was moved and seconded that the attention of the School Committee should be called to the bad behavior of the pupils at the Sabbath School and that the Committee be requested to adopt measures to bring about a better state of discipline.

The Chicago Tribune, Dec. 8, 1879, 8:1.

## HEBREW SCHOOLS

### Meeting of The Jewish Educational Society

A meeting of the Trustees of the Jewish Educational Society was held yesterday afternoon in the lecture-room of the Sinai Congregation on the corner of Indiana Avenue and Twenty-first Street. The chair was taken by Mr. Hermann Felsenthal, who announced that the object of the meeting was to elect officers for the ensuing year and to consider the formation of a school for the Hebrew children of the city. There were also present Messrs. Snyder, Silverman, Hexter, Eleassof, Gersoni, Michael Greenebaum, Witkowski, and Rubel. The election of officers resulted as follows: President, Hermann Felsenthal; Vice-President, Lazarus Silverman; Treasurer, Michael Greenebaum; Secretary, Ira W. Rubel. Mr. Greenebaum called the attention of the meeting to the fact that a notice had appeared in the Jewish Advance to the effect that two ladies had offered their services to direct a sewing school in connection with the proposed scholastic institution. Mr. Gersoni stated that the Rev. Mr. Felsenthal, the Rev. Mr. Norden, of the North Side, and other gentlemen had offered their services to teach Hebrew in the school as soon as it was established.

Mr. Silverman suggested that rooms in the central part of the city, which would be

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The Chicago Tribune, Dec. 8, 1879, 8:1.

convenient to all the divisions of the city, be secured at as little cost as possible.

Mr. Greenebaum said that the school should be of an industrial as well as a religious nature, and that a committee of three should be appointed to call upon the ladies mentioned in the Advance and secure their proffered services.

Mr. Eleassoff expressed the opinion that, to start with, all that was necessary was to form a sewing-school for the girls and to get up a course of lectures for the boys, which could also be made a source of profit to the work of the Society. He thought that a committee should be appointed to confer with the lady Presidents of the sewing societies in order to secure their help to establish classes in the different parts of the city. A lengthy debate ensued as to just what the scope of the proposed school should be, - whether it should merely be one of Hebrew instruction, or whether it should take up other branches of learning. The idea finally prevailed that for the present the matter had better be placed in the hands of a committee and on motion of Mr. Greenebaum, a committee of four, consisting of the President and Messrs. Gersoni, Witkowski, and Greenebaum, were appointed to make arrangements about establishing a school, secure rooms, and report progress at the next meeting of the Board of Trustees.



The Chicago Tribune, Dec. 8, 1879, 8:1.

On motion of Dr. Gersoni, Messrs. Eleassof, Silverman, and Hexter were appointed a committee to secure popular lecturers to speak before the Society. The meeting then adjourned until Sunday, the 21st. inst.

The Chicago Tribune, Oct. 13, 1879, . .

### JEWISH EDUCATION

Some of the members of the Jewish Educational Society held a meeting yesterday afternoon at Sinai Temple for the purpose of considering the advisability of reviving the organization.

Mr. Herman Felsenthal, the President of the Society, stated that no meetings had been held for nearly a year, and no work of any nature had been undertaken. There was in the hands of the Treasurer something over \$400. It was necessary for the members of the Society now to decide whether it shall be reorganized and continued or not, and what disposition should be made of the money. Mr. Rosenthal thought the Society had not accomplished as much as was at first thought it would, and he felt that dissolution was inevitable, and probably the best thing that could occur. He, therefore, moved that the money should be turned over to some poor but meritorious young man of this city who intended taking a theological course of studies with a view of becoming a rabbi.

Rabbi Felsenthal proposed that the money should be given to such theological student as proposed continuing his studies abroad. A long debate followed, during which propositions were made to use the \$400 for the establishment of a library and to

The Chicago Tribune, Oct. 13, 1879, . . .

start a Sabbath-school for educating children in Hebrew, finally a substitute was proposed by Mr. Elissoff that the money be used for the establishment of a library for Hebrew literature.

Mr. Rosenthal thought his plan the best, and would not necessarily dissolve the Society. No better use could be made of the money than to spend it for the education of a poor student. The proposition of Mr. Elissoff was impracticable, in his opinion, as to start such library would cost more money than they had to spend. On motion of Mr. Rubel, it was decided to postpone action in regard to the matter for two weeks, when the annual meeting will also be held in case it should be decided to continue the Society.



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JEWISH

Sinai Congregation, Special Meeting, Minutes, September 30, 1879.

A motion to discontinue the study of Hebrew in the Sabbath School was lost.

A motion to adopt the recommendation of the Committee in reference to the establishment of a separate class for the study of Hebrew was carried.

MPA (LL.) PROJ. 30275

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JEWISH

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Sinai Congregation, Board of Directors Minutes, March 8, 1875.

.....the object of the meeting was to consider the reengagement of a Reader and Sabbath School teacher for the congregation.....It was moved and carried that the salary of a Reader and teacher shall not exceed \$1,500 per annum.... also that an engagement be made for one year only.

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JEWISH

Sinai Congregation, Board of Directors Minutes, December 31, 1871.

The Committee on School reported that the Sabbath School is doing well, that they had a conference with Dr. Kohler and Mr. Weinbach, and Dr. Kohler has written to Europe to import the necessary books.



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JEWISH

Sinai Congregation, Board of Directors Minutes, November 26, 1871.

M. Mayer and G. Foreman, Committee on School Room reported that the school rooms of Laz. Silverman, now in the hands of K. A. M. Congregation, can be had. Moved and carried to send a communication to K. A. M., that the Sinai Congregation express their thanks for the temporary use of the rooms, and is willing to share the payment of any rents, which the K. A. M. may have to pay.

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JEWISH

The Reform Advocate, Vol. 21, p. 292

The first Jewish day-school was established by the congregation K.A.M. of Chicago in 1853. It was the first school of its kind in the state of Illinois, and was located at Adams and Wells Streets. This day-school was in existence for twenty years, from 1853 to 1873. A number of non-Jewish teachers were engaged to instruct in the common English school branches, and Hebrew and German were taught by the reader and teacher of the congregation. In 1873 this day-school was discontinued, and a Sabbath school for religious instruction exclusively was established.

A. Education

2. Parochial

b. Foreign Languages



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JEWISH

MPA (ALL) PROJ. 30275

The Reform Advocate, May 1, 1891.

DR. EMIL G. HIRSCH AND FOREIGN - LANGUAGE TEACHING

In a discussion which took place in the Union League Club of Chicago, Dr. Hirsch talked about foreign languages being taught in our public schools. He said: In the lower grades of the public schools, I, as an educator, cannot but say there is no study for a foreign language. In our high schools, in our colleges, they are in place and proper. There be those who held the high schools as an unnecessary luxury. I am not of their opinion. The city should endow these high schools most liberally, though but few can attend them, these few the community cannot spare. We need thinkers in our public life; we need educated teachers. The high schools are intended to provide them. We look to them for our teachers. No one can today lay claim to be fully a man or woman of culture, unless he or she has at least a reading knowledge of more than one language. In the high schools, the object of the instruction of foreign dialects cannot be to teach how to speak them. The high school should aim to initiate into the literature of foreign tongue. And for this end, as a promising instrument of education, I know next to the English Classics, none richer, none sweeter than the language in which Goethe and Schiller and Lessing thought and wrote. To the scholar, German and French are indispensable.

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JEWISH

The Reform Advocate, May 1, 1891.

The lower grades of the schools cannot attempt literary culture even in the only tongue which, according to my judgment, should there be taught. That belongs to the domain of the high schools. There the study of foreign languages, in another way than the poll-parrot fashion, is undoubtedly among the appointments of a thorough curriculum.

I have arrived at my conclusions, not without long consideration; other speakers, may I hope, advance arguments **convincing** me of error. But as far as I have been able to grasp the subject, I have seen but this outcome.

This is America; we all are first, Americans. Our children are Americans. The home language, as the home religion is a matter a private prerogative. The state is concerned about the training of the American citizen. The public school in its lower departments, should provide first and last the bread, that which everybody needs, which is required in daily life, which the citizen must know in order to be able to serve his nation in every capacity - and that is a full and comprehensive use certainly - of English.



I. ATTITUDES

A. Education

2. Parochial

c. Contributions



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JEWISH

Sunday Jewish Courier, Jan. 21, 1923.

ROUMANIAN CONGREGATION TO CONTRIBUTE ONE HUNDRED DOLLARS  
A YEAR TO THE HEBREW THEOLOGICAL COLLEGE

At a meeting of the First Roumanian Congregation Shaare Shamaim it was decided to contribute \$100 a year to the Hebrew Theological College. President B. Itzkowitz was elected as delegate to the Hebrew Theological College.

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JEWISH

The Reform Advocate, Volume 78. Week of September 28, 1929. Page 204.

An endowment fund of \$500,000 to be known as the Louis Marshall Memorial Fund will be established at the Jewish Theological Seminary of America, by Julius Rosenwald.



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JEWISH

The Chicago Jewish Chronicle, Volume 17. Wk. of May 17, 1929. p. 2.

Mr. Max Adler of Chicago donated \$50,000 toward the Endowment Fund of the Hebrew Union College, Cincinnati, Ohio.

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JEWISH



Daily Jewish Courier, Apr. 25, 1918.

ONE DOLLAR WHICH IS IN REALITY TWO

The well-known philanthropists, the brothers Samuel H. and Dave Travis, have announced that they have promised to contribute exactly as much as the campaign for ten thousand members for the Yeshivah Rabbi Isaac Elchanan will bring in, to be used as a fund for the erection of a new building for the Yeshivah. It is expected that the campaign will bring in between fifty and one hundred thousand dollars and the Travis Brothers will also add a like sum. The Yeshivah Rabbi Isaac Elchanan is in need of a new building because the number of its pupils and teachers increases with each season, and the present quarters are inadequate to house all those who want to be and must be accommodated.

The magnificent contribution of the Travis Brothers will also help to solve the housing problem for the Yeshivah. It also has already given a strong impetus to all the captains of the campaign to work with more diligence and energy to make the campaign a real success, for everyone now realizes that for each dollar collected for the Yeshivah, another one will be added by the Travis Brothers.

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JEWISH

Sinai Congregation, Letter Book.

June 26, 1894.

Dr. Isaac M. Wise, President  
Hebrew Union Collège

Dear Sir:

Your favor of the 22 inst. to J. L. Gatzert, president of Chicago Sinai Congregation, reporting that Messrs. Morris Newfeld and Simon Peiser have carried on their studies for the year 1893-4 to the full satisfaction of the faculty of Hebrew Union College and the University, was laid before the Executive Board of the congregation last evening and thereupon it was resolved that we donate a like sum as last year payable in like manner for the use of Messrs. Newfeld and Peiser as stipendiary students of the Hebrew Union College.

Yours Truly

A. Benswanger, Secretary.



**I. ATTITUDES**

**A. Education**

**3. Adult Education**

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JEWISH

Daily Jewish Forward, Sept. 2, 1921.

WHY THE WORKMEN'S CIRCLE MUST CARRY ON INDEPENDENT  
WORKER'S EDUCATION

The Workmen's Circle is first and foremost a worker's organization founded on the basis of the class struggle.

Everything that the Workmen's Circle does for its members in the way of benefit, is just like the cement keeping the bricks together of a brick wall.

As a worker's organization, the material benefits are as important as it is for a union to better the conditions of the work shop.

A union that cannot do something for its members must sooner or later perish--and the history of the labor movement is full of such facts.

It is therefore very important to discuss the question of education, from the standpoint of a worker's organization, recognizing the fact, that the good,

WPA (ILL.) PROJ. 30275



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JEWISH

Daily Jewish Forward, Sept. 2, 1921.

which they get from the Workmen's Circle is as important for the Workmen's Circle as air is for a human being.

The question of an independent education for workers is more important for the Workmen's Circle, for in the branches there are quite a number of members who are not workers and their interests in the Workmen's Circle are materialistic and not idealistic or spiritual.

It is, therefore, doubly necessary, if we are to understand the meaning of a worker's education, that we undertake, in Chicago, a systematic, steady dissemination of propaganda for workers among the members of the branches, and among those who do not come to the meeting, but just send in their dues by mail or check. The latter constitute approximately 8 percent of our organization.

What is meant by a worker's education? What do we mean by a worker's press? All workers know the answer. A worker's paper dedicated to the class struggle is as different from a capitalistic paper as night is from day. The same is true of a worker's education. When the workers leave their education to their

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class enemies, they will be controlled by their class enemies.

A worker's education means the inculcation in the mind of the workers the philosophy of the workers.

When an industrial conflict arises, we do not go to the capitalist press to ask what stand the workers should take.

A worker, in order better to understand his interest, must understand the capitalist system of today and the economic laws which guide it, and must realize the difference between the efforts, and the aims of the capitalists, and those of the workers who received a worker's education, and have the viewpoint of the workers. The philosophy of the worker is contrary to that of the capitalist. The capitalists are concerned with the preservation of the existing system. Their entire philosophy stems from this viewpoint. Their educational system is founded upon it, and they spread that education among the workers through the medium of the schools, churches, newspapers, moving pictures and colleges. The atmosphere is filled with capitalistic education

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which is based on the preservation of the system of today.

Properly speaking, the viewpoint of the worker on education must necessarily be contrary to that of the capitalist. The education of the worker must have for its main aim the discontinuance of the present system. The workers must strive toward a fundamental change in the existing social system.

An organization like the Workmen's Circle must spread this concept among the members of all its branches. The Workmen's Circle should educate and develop all their members, and should have an apparatus to carry on worker's education, and to supply the means to reach the membership of the Workmen's Circle.

Once we realize what the foundation of a worker's education is, it is very important that we make clear to those who think that we have in mind only bread and butter when we speak of the viewpoint of the worker that that is not the case.

It is true that the foundation of a worker's education is the fundamental

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concept of the class struggle, which gives the worker the class viewpoint, and which serves as a compass to lead the workers in a straight line of thought. But it is also true that learning other social sciences is not ruled out of the program of a worker's education; and when workers have adopted the approach of workers to all economic and social problems, they will, in learning the other phases of human life, have the viewpoint of workers as a guide.

The Workmen's Circle, as a worker's organization is now the only body in the Jewish community, which is capable of carrying on this educational work. An apparatus must be created to educate our members to be not only members seeking benefits, but also class-conscious individuals in the army of workers, who have the point of view of the workers toward everything that occurs in life.

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JEWISH

Daily Jewish Courier, Aug. 3, 1916.

VOICE OF THE PEOPLE



Dear Editor of the Jewish Courier: The article written by Harry A. Lipsky, which appeared in the Courier under the caption "The Problem of Our People's Education," and in which he sets forth plans to encourage adults to continue their studies in evening schools, has evoked intense interest among your readers.

Permit me to express my opinion in your newspaper concerning this important matter.

Mr. Lipsky's plan of using moving pictures to illustrate various studies is superb, as well as highly original and modern. It would undoubtedly induce many adults to attend evening classes. I do not agree, however, with the writer of the article when he maintains that many immigrants discontinue their studies because the subject matter is taught to them as it is to children. I believe that this is not true.

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Daily Jewish Courier, Aug. 3, 1916.

As a former student of a public night school, I know the reason--which is that in the evening classes there are many teachers who do not correctly understand the character of newly-arrived immigrants. Not infrequently misunderstandings occur between the teacher and students because the one does not understand the language of the other, and this usually leads to the discontinuation of studies on part of the students.

In my opinion the Board of Education should take this into consideration. I also believe that it is Mr. Lipsky's duty, as a member of the Board of Education, to bring this before a meeting of the Board. The Board of Education will have to engage, in the various districts, teachers who understand the language and the make-up of those immigrants who attend the schools, so that the feeling between the teachers and students may be mutual.

Respectfully yours,  
M. S.  
906 South Lincoln Street.

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JEWISH

Daily Jewish Courier, Aug. 1, 1916.

THE PROBLEM OF OUR PEOPLE'S EDUCATION  
by  
Harry A. Lipsky

One of the most important problems confronting us in America is that of people's education which embraces the conception of the history of this country, the character of various laws, and the development of national institutions. This problem assumes greater importance when speaking of our new Americans--those immigrants who have come recently to our shores.

Most immigrants who come to our shores have no intention of returning, but rather intend to become a part of our large American nation and place themselves under the protection of our red, white, and blue flag which flutters over the multitude of families who have united themselves to our soil. Every single state of our country is, therefore, morally obligated to those of foreign birth who have come here as grown-ups not having had the opportunity to benefit from our public schools.





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Daily Jewish Courier, Aug. 1, 1916.

The obligation of each state consists in providing such people with an education, and acquainting them with those opportunities open to them in this country--especially with our history and Constitution, which has made our nation a model among nations.

How, then, should this service be rendered to the future citizens of America? What should our big, wealthy city of Chicago do about this matter concerning the people? Chicago can furnish the entire country with an example in the problem of how to Americanize the foreign adult population if our Board of Education devised plans for increasing adult interest in becoming students of our schools where they can learn the English language, and particularly the history of this country. We must do this for our immigrants because we must exhibit friendship to them; we must guide them and "show them the country," just as we would show a good friend visiting us from New York our city institutions. The immigrants are also our guests and we must acquaint them with our land by means of our schools. What methods of education



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should be applied in the case of our adults? It is a known fact--and whoever has attended the evening classes has undoubtedly noticed it--that adults are not satisfied with the courses of study. This is due to the fact that the teachers convey knowledge to them as they would to small children, and many are so discouraged that they drop their attendance at school entirely. If, however, the normal school would train special teachers for adults, the adults would show more interest in their studies.

We must also manifest a personal interest in the education of our adults. Thus, it would be of great importance if our clubs and other organizations were to form visiting committees in the various neighborhoods to call upon adult students who have discontinued their schooling. In this manner, encouragement to continue their studies might be given them. It is axiomatic that when a person feels that someone else is interested in his progress, he will devote himself more zealously and ardently to the things that lead to his progress.



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May it also be known that Americanism and the English language are not one and the same thing, but rather two different things--two distinct spiritual guides, having nothing in common with each other. One may be a good American citizen, loyal to the Constitution of the country, loyal to its flag, and yet have a poor mastery of the English language. On the other hand, one might be well-versed in English and still be an undesirable citizen of "Uncle Sam's" country.

Therefore, it is not absolutely imperative that the courses in citizenship need be conducted especially in English for those who are unable to grasp the language properly. When a future citizen studies the Constitution in a language that he does not properly understand, he cannot have much interest in it. Therefore, it is far more important for our American citizens to study matters that concern them with heart and soul rather than to memorize words whose meaning remain incomprehensible. Also, it would be of merit if our Board of Education were to adopt entirely new methods of adult education for foreigners. As one of





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Daily Jewish Courier, Aug. 1, 1916.

our new methods, motion pictures could be of service for that purpose.

There are many foreigners who will never during their lifetime learn the **English** language well. The adult students would therefore attain immediate proficiency if their study of American history and American institutions were illustrated for them. Many films of an educational character, in which the masses display a keen interest, have already been produced. The [foreign] adult students will gain two things from this:

1. After a hard day's toil they will be able to go to a school--which is a show--and simultaneously amuse themselves.
2. Facts of various historical periods will be indelibly impressed on their minds.



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Daily Jewish Courier, Aug. 1, 1916.

It is also highly important that the classes continue throughout the entire year, because when the study is disrupted the adult student loses his interest, neglecting it entirely the following year. It would be commendable for the Board of Education to encourage employers to form such classes for their workers.

Have you ever heard the legend about the "philosopher's stone"? It concerns some sort of amulet which turns iron into gold. Nature does not recognize the validity of this, and we would consider a person who would set out to discover this stone a fool. But an amulet to develop the minds of people and to broaden their ideas is allowed by nature. And this is what we call the "philosopher's stone," which we should utilize for our great national educational structure.



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JEWISH



Daily Jewish Courier, Feb. 24, 1916.

### LAZINESS AND NEGLIGENCE.

That is the main reason why so many Jews in America have not been naturalized. In every large city in this land of ours, there are masses of Jews who have not taken out their citizenship papers yet. This is an absolute fact.

Why this condition? Why should a Jew who has already lived in this country five years, not be registered among the citizens of this great free republic? That is a hard question. Although Jews who have already lived here 15 or 20 years, have carried on big business, or are land owners, have large bank accounts, or may not possess all these good things at all, they make a good comfortable living, and when you





Daily Jewish Courier, Feb. 24, 1916.

put the question to them, "Mister, how come you are not a citizen yet?" they will have nothing to answer. But after all, it is not such a hard question to find a suitable answer. The main reason why so many Jews are neglecting their naturalization papers, is just simply negligence.... They are constantly in fear and do not realize why. They are too lazy to grasp at something very important. However, there are also a great many Jews who have taken out the first papers only, and cannot wait for the appointed time to get their second and final citizenship papers. Although these Jews are sometimes too lazy to learn by heart the points they must know to get their final papers, such as the number of states in the Union, the number of wards in the city, who are the lawmakers of our country and cities, etc., nevertheless when they finally do get their second papers,



Daily Jewish Courier, Feb. 24, 1916.

they do not fail to show their appreciation, and are quite happy over it. A Jew, who has lived here five years and is still not an American citizen, has committed a crime against himself, against his children, against his nation and against this land of ours.

There should not be any thing to hold him back from becoming an American citizen. The Jew has no country which will treat him better than this land of freedom.....

There are special places where you can study citizenship, and learn all there is to know about obtaining the necessary first and second papers. On the West Side, the Chicago Hebrew Institute will help you learn how to become a citizen; on the North Side, the Educational Alliance; and on the South Side, the Sinai Social Center. At each one of these places of study, you will find people who voluntarily give their services for the good cause of informing and teaching immigrants how to become citizens.



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Daily Jewish Courier, March 9, 1915.

JEWISH

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IV A CONVERSATION WITH MR. SEMAN, DIRECTOR OF HEBREW INSTITUTE.

"What does the Hebrew Institute do to develop the life of the ghetto Jew?" I asked Mr. Seman. "The Hebrew Institute helps to elevate the social conditions of the Jewish communities in Chicago," answered Mr. Seman. "This institute is much unlike all other similar institutions for immigrants. We not only teach them the American language and American history, but we acquaint them as much as possible with the general spirit and atmosphere of America. This institute molds the social life of Jewish immigrants. Here you will find Jews from various countries and cities; among them arises the sort of friendship which lasts a lifetime. In this institute the activities of the Jewish community is being improved continually. They organize their own clubs and entertainment evenings and create their own atmosphere.





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Daily Jewish Courier, March 9, 1915.

"The Hebrew Institute," continued Mr. Seman, "is perhaps the first institute that not only throws its doors wide to everyone who wants to develop his capabilities, in the short time he has left after a days work, but develops the self-respect of all those who attend the institute, because the numerous activities are being directed by various club members who pay for what they get. Naturally things are arranged so as to enable anyone for a very small fee to attend any class they may choose. After all the Hebrew Institute is not exclusively an immigrant institution. When a Jewish immigrant enters he immediately acquires the feeling that he is not excluded from the rest of the world. He finds Jews of various colors and hues, he sees before him Americanized and native born Jews who, like himself, make use of the institute. It is easy to understand that this has a favorable effect upon the newcomer who has so much before him to go through in his new life. This attitude of democracy, which he finds in this institute, instills into the heart of the immigrant life and hope for better and more fortunate times."



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"What does the institute do for the practical life of the Jewish community?" I asked Mr. Seman. "The institute will in a short time do a great deal to improve the economic condition of the Jewish people in Chicago," answered Seman. "We will open for that purpose a large commercial department, where young fellows and girls will have the opportunity to learn bookkeeping, typewriting, and the business world in general. "It is a known fact that many are studying medicine, dentistry, and law, because they are under the impression that these professions are the best and most practical, but as a matter of fact, at the present there are many doctors, lawyers and dentists who do not earn enough for their subsistence, but the Jewish youth is still strange to the business world. When a Jewish boy or girl graduates from high school and if he or she possesses good business abilities, they will do much better as managers or expert bookkeepers.



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Daily Jewish Courier, March 9, 1915.

"I know from my own experience," continued Mr. Seman, "of a large Jewish business house, where the manager receives three thousand dollars a year. The owner would much prefer a Jew in his place if there were a possibility of obtaining one.

"Our commercial department will not limit itself with this. Our main task will be to give the Jewish boy or girl, who must go to work in an office or a store, an opportunity to receive the necessary experience, to enable them to make money from the start. The Hebrew Institute will, in the near future, also open an agricultural department with a laboratory. The task here will be a double one. First it will encourage every young man to learn agriculture, which is a very useful and healthy study inasmuch as it will bring the city Jewish youth in closer connection with nature. After studying several months in the agricultural department, each one will know whether he likes that department and whether he is capable of understanding it. Naturally many will choose this as their profession, and then continue learning it in some college.





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Daily Jewish Courier, March 9, 1915.

"Second the mature Jew, who will want to buy a farm, will have the opportunity to learn farming in the Hebrew Institute. This alone is sufficient to enable everyone to understand that the Hebrew Institute is of practical value for the Jewish community. Here the spiritual as well as the physical strength of the Jewish community are being developed.

"The institute also plays an important role in the Jewish home, inasmuch as new departments for women are constantly being opened. Everyone knows that the Jewish girls who work in the shops and factories can never learn to cook nor sew clothes for themselves. They simply don't have the opportunity to see their mothers cooking, as they work all day. It is possible that one of the most tragic features in the modern home is that the wife cannot cook, does not know of economy in food. But if the Jewish women will be given the possibility to learn cooking, this will improve the Jewish home. In the kitchen of our institute we do not teach how to make pies or other fancy cakes, but just to cook home cooked meals.



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"Beside this it is important to know that our institute teaches women to sew their own clothes and clothes for children. It simply is cheaper and more practical for the mother and wife to sew clothes herself rather than give it to a dressmaker. This work will be a great help for the Jewish home. We also have many clubs which teach Yiddish reading and writing. The young Maccabees is a club consisting of seventy-five young Jewish girls who even write their minutes in Yiddish. The singing college has also become a part of the institute and their task is to spread Jewish songs and Jewish melodies among the Jewish people."

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Daily Jewish Courier, July 16, 1915.

IN THE CHICAGO HEBREW INSTITUTE.

In a letter to the Courier, Mrs. Julius Stone, recording and corresponding secretary, gives a general view of the activities of the Chicago Hebrew Institute.

The Institute seeks to elevate the character, morals, and sincerity of those, who come in contact with it. It is impossible to point out each separate accomplishment and make a total of how many persons were benefited spiritually through the facilities of the Institute. The work is not a daily figure; it begins with the child, and its influence affects all the people, regardless of age.





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The aim of the Institute is constructive work; the effect is to elevate the individual above material help.

Education is the object; the brain of the Jewish immigrant is like a sponge, which absorbs everything. Given an education, he gets the chance to help himself, thereby eliminating charity.

A community where each of its members knows and fulfills his duties as a good citizen is entitled to the praise of every intelligent person. To prepare the individual to accept this idea, the Institute is making big preparations to broaden the circle of activities of its civic and citizenship department. For this purpose, Chicago is being divided into districts. The thickly populated districts, where Jews predominate, will be canvassed at first, house to house, by capable persons, who



Daily Jewish Courier, July 16, 1915.

are familiar with this kind of work. The object of this canvass is to find out, who among the Jewish people is not as yet a citizen, and the reason for it; whether or not they have their first papers, and why they did not apply for the second papers. How long they have been in this country; what are their social circumstances, and how they make a living.

Literature, written in Jewish, will be printed and distributed free of charge through the canvassers, which will enlighten the masses as to the importance of citizenship.

Many persons neglect to take out their citizenship papers, simply because they are not familiar with the legal procedure.

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Daily Jewish Courier, July 16, 1915.

For this reason, the Chicago Hebrew Institute has established a citizenship bureau under the supervision of authorities in this field, where, regardless of cost, expert advice and legal aid is extended to those, who are anxious to become citizens of the United States. This service is being given absolutely free of charge.



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JEWISH



Daily Jewish Courier, Oct. 15, 1913.

### CHICAGO MELTING POT.

At the Chicago Hebrew Institute the new season of activities has opened in various fields such as the institute employs each year to build its people mentally as well as physically. Last Sunday at a meeting, the Institute Lecture Association worked out a plan for the lecture season for the coming winter.

The first lecture will be held Wednesday Nov. 5th, on the theme: "Should Women Demand the Same Rights as Men?" by Mr. Harris J. Bridges. The second lecture will be Nov. 12th, on "Bergson's Philosophy," by Prof. B. H. Boynton of the Chicago University. Thus each week an important and interesting lecture will be given.



Daily Jewish Courier, Oct. 15, 1913.

The large public that attends these lectures, concerts and other activities, may expect great things this season, because of the capable and energetic new superintendent, Mr. Philip Seaman.

The 27th and the 28th of October will be devoted to an interesting oratorical contest at the Hebrew Institute proper. Members of various older and younger clubs will participate and prizes will be awarded to the winners. Those wishing to participate will be entered all during this week. But everyone must bring a copy of his speech not later than Oct. 25. Participants will also be required to pay a 50 cent fee.



Daily Jewish Courier, Oct. 15, 1913.

Starting also this Sunday will be the concert season at the Hebrew Institute under the direction of the well-known director, Mr. Alexander Djukovsky.

The concert will start punctually at 2:30 p. m. These concerts are very popular and attract a large attendance. There is a rich selection in the opening program. Mr. Djukovsky will also render a violin solo.





Daily Jewish Courier, Oct. 15, 1913.

The children of the Duvorah Sabbath School will celebrate the Succos Holiday this Saturday at the Bes Hamedrish Hagodol on Maxwell Street. Mr. S. Hurwitz will speak about the holiday.

On this day, too, the children of the Ivnah Sabbath School will celebrate Succos at 7 p. m. in the evening. The main speaker will be Rabbi Budzinsky.

The first lecture of a series of monthly lectures, dealing with international, state and local government, will be held this Friday evening at Hull House, under the auspices of the Young Women's Suffrage Alliance. The public is invited to attend.



Daily Jewish Courier, Oct. 15, 1913.

The following speeches have been arranged by the Order of the Knight of Zion for Sunday evening:

Mr. Max Shulman will report on the congress in Milwaukee, Wisconsin.

M. Abrams and H. Stoneberg will address a massmeeting in Rock Island, Ill.

Rabbi Silver and Judge Bragstone will address a meeting in Gary, Ind.

Mr. Max Schulman will speak at the Bney Mosha Shul, the first day of Succos.

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Daily Jewish Courier, Oct. 10, 1909.

# CHICAGO HEBREW INSTITUTE NIGHT SCHOOL FOR SKILLED WORKERS

A class of drawing and estimating for Jewish workers in the steamheating and hot-water system trades is being formed in the Institute Trade School. The dates for registration are October 23 and 25. A class in chemistry and boiler and engine room work will also be established. Full information regarding these courses can be obtained at the office of the Institute.

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**I. ATTITUDES**

**B. Mores**

**1. Temperance**



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JEWISH

Daily Jewish Forward, Feb. 23, 1926.

### THE NEW SCANDAL WITH THE SACRAMENTAL WINE BUSINESS

Prohibition agents arrested a few people in Chicago, a few days ago, who were accused of carrying on a large business in sacramental wines. The chief director of this enterprise is a rich Italian from California who is an owner of many vineyards. Among those arrested were a few Jews who were supposed to have been the middlemen between the wealthy, California, wine merchant and the rabbis of the various cities. According to the prohibition law every member of a synagogue is entitled to buy ten gallons of wine a year.

An official of a certain railroad company who guarded all the shipments of oil, furniture, and iron that were to be distributed on the freight cars going to the various cities was also arrested. Another one of those arrested confessed that he was the "go-between" between the wealthy wine merchant and the rabbis of the various cities. He would buy all the permits from the rabbis at twenty-eight cents apiece and sell them to the wine merchant for thirty-four cents. In this manner the sacramental wine business flourished on a large scale: there were many agents and dealers scattered from California to New York. According

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to the evidence gathered by the prohibition agents from those who were arrested, the business in Chicago alone amounted to \$1,600,000.

These are the facts regarding the arrest of the wine merchants. We can easily imagine what sort of an impression this incident will produce in the non-Jewish world. Whatever the impression may be, it will not be an altogether false one. Furthermore, the problem does not only concern those few Jews who were arrested (the Jews are not the only group in America which deals with the "forbidden article"). Many of the arrests made from time to time include the names of prominent Yankees. The chaos produced by the prohibition law has corrupted very many people in American society--many of whom had served as special government agents. They were supposed to defend the law; instead they were found guilty of disobeying it themselves!

Moreover, we are not interested so much in the number of Jewish bootleggers as we are in the number of rabbis who are being drawn into the sacramental wine business and who make deals with their permits. This action brings shame not only on the Jews as far as the Gentiles are concerned, but also on the Jews as

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Daily Jewish Forward, Feb. 23, 1926.

a nation. We cannot expect all the three million Jews in America to be righteous. We can, however, expect the few hundred rabbis in America not to allow men in their profession to become smugglers and wine peddlars. We expect men in their profession to be righteous one hundred per cent: at least not to peddle permits or sell their permits to an Italian for twenty-eight cents.

We know that a majority of the rabbis in America are true, respectable people who are actually a source of pride to the community they lead. We also know that many of the so-called rabbis who are engaged in the sacramental wine business are not rabbis at all. Moreover, we know that some of the "real" rabbis, who play an important part in communal affairs, are mixed up in the sacramental wine business and have filled their pockets through sacramental wine deals. Jewish public opinion must, therefore, turn to the respectable rabbis. They should attempt to weed out that dangerous and filthy element among the clergy which brings shame and disgrace to the Jewish name. They should come out openly and condemn their colleagues in the severest manner. Such a step will bring them honor and respect from all the people.

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Daily Jewish Forward, Feb. 6, 1926.

[THE PROHIBITION LAW]

An amazing statement was recently made public in the American newspapers by one of the most prominent representatives of the Protestant Church of America regarding the prohibition law. This statement was made in the name of a certain temperance society, an organization which has as its purpose the combating of intoxication and which is part of the Protestant Church, having a membership of over twenty thousand people. In this statement it is openly mentioned that the prohibition law not only failed to reduce the amount of intoxication throughout the country but actually increased it, and, what is more, has spread it among the younger generation. The prohibition law, the statement reads, was a deathblow to the entire work of those who for the last few years fought against intoxication.

This statement was made by no other individual than Reverend James Empinger, the national secretary of the society fighting against intoxication, after thousands of members had declared themselves as opposed to the prohibition law as it is now being practiced. It is far more surprising when we learn



Daily Jewish Forward, Feb. 6, 1926.

that Reverend Empinger is none other than the former superintendent of the Anti-Saloon League of New York State--a man who worked heart and soul for the passage of the prohibition law in America. Now, however, the same people who as representatives of the Church, fought so strongly for prohibition in America came out openly for repeal of the prohibition law or for its modification in such a way that it will permit the drinking of wine and beer.

We cannot foretell what the results of this open demand by the Church representatives will be. However, one thing is certain: as strong as the rich brewers and liquor dealers of yesteryears were against prohibition, so strong are the organized bootleggers, for whom prohibition pays, against it today. The battle to abolish prohibition in America will be just as difficult as was the battle to adopt the prohibition law.



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Daily Jewish Courier, July 21, 1914.

- A POOR SIGH -

(Editorial)

Advertisements, in a newspaper, are reflections on its readers.

A business man having merchandise to sell usually seeks a district where the demand is large for that particular commodity, and he advertises his article through the newspaper. The business man who pays hard earned money for advertisements does not do it merely for the sake of seeing his name in print. Advertisement is an investment to him from which he seeks to make a profit. Should he see that the newspaper in which he advertises does not yield any results, he stops wasting his money.

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Daily Jewish Courier, July 21, 1914.

A butcher will not think of advertising ham, bacon, or other non-Kosher products in a Jewish newspaper, regardless of how large the circulation might be. Even in the Jewish-English newspapers, which are edited by our Jewish rabbis, who have declared Kosher all sorts of food, and whose readers are lovers of oysters and pigs-feet, we have not, as yet, seen such advertising by fish and meat markets.

A manufacturer of sacred, Catholic pictures or statues will not consider advertising his merchandise in a Jewish newspaper, even in the so-called Jewish newspaper whose editor, a Rabbi, removed the scroll from his temple and turned Sabbath into Sunday. And for the very same reason, we do not find in Jewish newspapers - daily, weekly or monthly - the following advertisements found so plentifully in the English newspapers: remedies for drunkenness, sanitariums for drunkards, and formulas to sober one up.

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These advertisers know that the Jews are not drunkards, and, therefore, they are not in need of such remedies. To advertise their products is merely a waste of money. They would rather spend their money in places where they can attract customers - in newspapers whose readers occasionally take an overdose of whiskey.

It is, therefore, a very poor sign, when such advertisers of remedies for drunkenness and drunkards have commenced using Jewish newspapers to advertise their products. This indicates that the drinking epidemic is also spreading among Jews.

This sort of advertisement is, as yet, not popular in the Jewish press. It can not be seen in the general, daily Jewish newspapers. This shows that the "common" Jewish public does not suffer from the drinking plague.



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However, an advertisement like this was found in the Reform Advocate, edited by the most liberal and progressive editors, Dr. Emil G. Hirsch, and his son-in-law, Dr. Gershin Levy - and it is understood that it is read by our Jewish aristocrats. Being a genuine Jewish church paper, it is perhaps circulated among our reformed and progressive rabbis, and if the merchants advertise in that paper continuously it is a good sign that they profit by it. It is, however, a poor sign to us. It shows that progressive Judaism has made strides on the road of reaction.

It is a very poor and sad sign.

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JEWISH

Daily Jewish Courier, Mar. 13, 1914.

## DRUNKENESS .

(Editorial)

M. Poincare, President of France, recently visited a large hospital in Paris. When he, accompanied by high officials, entered the Doctor Lucion Clinic, he met a patient whose ghastly appearance frightened him. The doctor informed the President that this patient was a habitual drunkard.

At the same time, the doctor showed that research made by hospitals on the effects of alcohol revealed that out of 111 who drank moderately, sixty of their children died; out of eighty who drank slightly more, seventy-three children died; out of 117 who drank excessively, 220 children died.

If these horrible facts are true of France, where liquors are weak, what could we say of America, where liquors are strong?



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To us, however, the fact alone that alcohol is the chief cause of infantile mortality, is enough to make us understand that the opposition against inebriety is, from every standpoint, justifiable. The claim that by declaring war against alcoholism we will encroach upon personal liberty has lost every significance long ago, because no father will approve of such "personal liberty," as will bring death upon his children.

Bad as it is that drunkenness gives rise to infantile mortality, still worse are its effects on the surviving children born unto drunkards. These children remain everlasting victims of sins which they never committed. When a child manifests incapacity in school, it is frequently due to the fact that his parents overindulged in drinking. It is practically an established fact that 60% of the idiots, criminals, and prostitutes come from parents who consumed too much alcohol.

Upon considering how much hard-earned money is freely spent on drinks and the results thereof, we can readily understand that the campaign against drunkenness bears a great social interest.





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JEWISH

Daily Jewish Courier, Mar. 6, 1914.

### REMEDIES FOR EBRIETY

We should not only sympathize with our neighbor, the Gentiles, in their fight against ebriety, but we must also apply all our energies to help them root out this plague, which is so dreadfully contagious. Gradually our young Jewish people are being more or less dragged into this marsh, from which, it can be truly said, all those who entered never returned.

Until now we are still sharing the reputation of being a sober people, but this holds good in so far as the immigrant is concerned and it hardly applies to their offspring, the first generation of Americans. The more Americanized we get, the more impregnated we become with the general faults of our neighbors. It is no uncommon occurrence nowadays to see a young Jew indulging in liquor, and not exactly in Jewish districts on Purim or Simchas Torah (Jewish holidays).

It would be of no avail to waste energy in trying to shield the Jewish youth against this misfortune. We cannot wage war against our destructive surroundings.



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Individually, we cannot fight. It is best to join the ranks of the general opponents of ebriety.

The Jewish neighborhoods have their saloons and wine-joints where young Jewish people spend their time at the bar or in provisional rooms where one can drink and do everything that should not be done. There is nothing new in seeing Jewish girls standing on street corners, waiting for a friend to go to a Jewish saloon to spend an evening at a table covered with liquors.

Therefore, it would be a good thing if the people living in wards densely populated by Jews prevail on the aldermen to prohibit the use of side entrances, or "women entrances," to the saloons and the use of "individual cells," where couples are screened against curious eyes.

True, we know that the best way to wipe out the plague of drinking is to rear the youth in such a manner that drinking should not tempt them, - just as we were brought up by our parents. We regret that our neighbors lay more stress



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Daily Jewish Courier, Mar. 6, 1914.

on the effects than on the causes. It is unquestionably better, and even easier, to abolish the causes which tempt the youth to indulge in drinking than to fight the effects, as is now the custom. True as this is, yet there is no excuse for us to stand aloof and witness unconcernedly how the serpent of ebriety inoculates its poison into the best elements of our youth.





I. ATTITUDES

B. Mores

2. Blue Laws



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JEWISH

Daily Jewish Courier, May 17, 1923.

### MEDITATIONS OF THE DAY

(In English)

The New York State Senate has rejected by an overwhelming majority a censorship bill, which would have made it a felony to have on one's book shelves any book containing as much as a single sentence, which the Puritan proponents might have thought obscene in any way. Thus a very serious attempt to legislate against freedom of expression in what may genuinely be considered as literature has been rejected. The remarkable fact about all attempts of censorship has been that the pornographic books that reached the millions of unsophisticated and mentally inferior people have never been censored, while the books of genuine literary merit, such as do not appeal to any but intellectually well-equipped and mature persons, have been the butt of all such criticism. Perhaps an ideal censor could be an asset to a community and a civilization, but until such a one is invented, for he cannot be found, the evils of censorship far outweigh the possible benefits that are claimed for

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Daily Jewish Courier, May 17, 1923.

it by its advocates, men whose lives are always more drab than those of the authors who write the books that are objectionable to them.

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JEWISH

Daily Jewish Courier, Feb. 19, 1922.

[PROHIBITION AND THE CLERGY]

Rabbi Leon Fram, in his speech before a large audience in Temple Judea, sharply criticized the clergymen of America who seek, through various ways, to force their will upon the majority [of the people] of this country. He pointed out that thanks to the narrow mindedness of the men in clerical garb we have prohibition, and that thanks to them, we will be forced to have two rest days during the week.

"The clergymen," he said "have robbed the American people of a part of the personal freedom to which every man in this country is entitled. They have robbed the people here of their right to drink a glass of beer or wine, and they are endeavoring now to have Washington declare Sunday as the rest day of the week, so that the Jews, who observe Saturday [as the Sabbath], will be unable to work or to do business on two days of the week. The general public will have to go to church on Sunday, and will resent this infringement of their liberties."

Rabbi Fram also pointed out that a few clergymen downstate have tried,

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IV        unsuccessfully, to force "rural morality" upon Chicago. He concluded his speech by saying that "jingo nationalism destroys the American tradition of freedom and hospitality, and that the Jews should unite with the liberal men and women of this country and fight, so that a minority shall not become the ruling power here."

The Tribune yesterday featured Rabbi Fram's speech prominently.

Besides the Yiddish speaking rabbis, many English-speaking rabbis hold the same opinion as Rabbi Fram, but since the prohibition law has gone into effect, nobody has come out as openly against the clergymen as Rabbi Fram; he expressed himself so strongly that the English press took notice of it. More power to you, Rabbi Fram!

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JEWISH

Daily Jewish Courier, Dec. 13, 1920.

## THE DANGER OF FANATICISM

(Editorial)

America is in serious danger from a new wave of fanaticism, compared to which the fanatical prohibition wave was child's play. We refer to the new movement of the clergy to make the Sunday equally holy for the one hundred and five million citizens of this country, whether Jews or Christians, whether devout churchgoers or freethinking persons. The clergy wants to prohibit everything on Sunday, theaters, restaurants, ice cream parlors, newspapers, automobile riding, and railroad traffic. They want to prohibit everything to such an extent that the citizen may have no other choice but to go to church on Sunday.

An interview with prominent leaders of the Congress was published in the Courier a week ago. They unanimously declared that the project of the clergy for a blue Sunday has no chance to pass the Congress. This does not mean,

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Daily Jewish Courier, Dec. 13, 1920.

however, that the danger of such an inquisitorial law is thereby removed. If the clergy has no chance to carry out their project now they may have a chance later in some succeeding Congress. It depends on, how long it will take the clergy to revise American public opinion to create the desired atmosphere for a blue Sunday.

For many years the prohibitionists did not have the slightest chance, but the opportune hour **suddenly** arrived and the United States became dry as the desert of Sahara. But what was very difficult for the prohibitionists, could be much easier for the new movement by the clergy. So long as one attempt was successful in curbing the personal liberty of the citizens there is no knowing how far this wave of fanaticism and reaction will reach, if something does not occur to restrain it in an effective manner.

The present moment is especially favorable for the spreading of the fanatical wave. The fear of radicalism is so great that many who are outside the church and the narrow spiritual circle of the clergy consider the church as the best

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Daily Jewish Courier, Dec. 13, 1920.

means of combating the reds, and they are prepared to collaborate with the clergy. Herein lies the entire danger of fanaticism in America, which would otherwise be powerless and insignificant.

It stands to reason that the Jews have, more than others, to be alarmed by the spreading of such religious fanaticism. The project of the clergy would make it impossible for the Orthodox Jews to observe the Sabbath without becoming economically ruined by two rest days in the week.

The Jewish conscience must also protest against such an attempt to deprive others of religious freedom; this would be foreign to the spirit of the Jewish religion, which has, as one of its basic principles, the recognition that non-Jews are free from the doctrines of the Torah, besides the fundamental principles of morals--The Seven Precepts of The Sons Of Noah [A Hebrew book of morals]. In the entire history of the Jews we cannot find a single instance when a Jewish majority has sought to compel a non-Jewish minority to strictly observe the Sabbath. We, therefore, have a perfect right to protest against

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Daily Jewish Courier, Dec. 13, 1920.

any attempt of a Christian majority to force a Jewish minority to observe their Sabbath.

Unfortunately, though, our protests alone will not help to remove the danger of a drive for a blue Sunday, led by the united reactionary forces of the country. We must unite with the liberal non-Jewish elements to combat it, not only through intercession in the Congress but also by molding public opinion, which is the chief factor in such a movement, and this must be done before it is too late.

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JEWISH

Daily Jewish Courier, July 3, 1919.

### CONGRESSMAN SABATH SAYS STATE CANNOT STOP BEER

A delegation representing seven of the largest breweries in Chicago met with Congressman A. J. Sabath at his office to ask advice regarding the necessary procedure to be followed in selling beer here. The congressman informed them that, in his opinion, State Attorney General Brundage had misrepresented government regulations when he declared that "Illinois remains dry".

In short, Congressman Sabath tells us that there is pending this very day, an injunction against Attorney General Brundage's command.

A license fee of \$200 for near-beer saloons in Chicago is being planned, instead of the previous \$1,000 fee. Deputy Collector Lahman was, at noon today, instructed to furnish data on the problem to the Council License Committee within two weeks. The city's counsel was requested to present legal data at the appointed time.



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Daily Jewish Courier, July 3, 1919.

Chief of Police Garrity announced yesterday that saloons be permitted on Sunday to sell near-beer with an alcoholic content of one-half of one percent.



The Reform Advocate,    wk, of June 26, 1891.

[THE HEBREW SABBATH]

The leading Jewish publications of Chicago have taken up the discussion of the Hebrew Sabbath as opposed to the American Sunday, and have unhesitatingly favored the abandonment of the former and the observance of the latter. The reasons are plain. The American Sunday is an institution ingrafted upon National life, altogether irresponsible for its religious significance.

Editorial (Daily News).



**I. ATTITUDES**

**B. Mores**

**3. Family Organization**

**a. Marriage**



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JEWISH

WPA (ILL.) PROJ. 30272

Forward, July 27, 1924.

#### JEWS MARRYING ITALIANS NOW A COMMON OCCURRENCE

Intermarriage, aside from the biological arguments pro and con, has always been opposed by members of all religions and races, with the exception of those cases where titles, social prestige, and money were concerned.

With us Jews, intermarriage was (and with the orthodox Jews it still is) nothing less than a curse from heaven, a malediction so painful and degrading that the culprits were excommunicated and ostracized and held up to execration by the whole community and by the relatives: brothers and sisters, father and mother. The son or daughter who

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WPA (ILL) PROJ. 30275

deserted the faith of their parents and took onto his or her bosom a help-mate of a different creed, was proclaimed dead as far as his family was concerned and, to emphasize the edict, every ceremony performed in a case of death was gone through at the sad tidings of a child's departure from the fold. Father tore his clothing; mother shed bitter tears of agony; Kadish was chanted, and the parents sat Shiva with bowed heads and grief-stricken hearts. The name of the deserter was never mentioned after that, the incident was a closed book to everybody. Everything that could in any way remind the family of his existence, or his past, was destroyed, - he had never lived. Often, in the quiet of the night, the old mother sobbed and moaned and writhed in pain, repeating the name of the loved one in a futile attempt to deaden the aching heart. And father, in spite of his



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outward calm and imperturbability, frowned when alone and muttered incoherent syllables. Tragedy and constant grief lodged in such a house to the end of it's inhabitant's lives.

Times have changed. From the little villages of the European countries, Jews have migrated and settled in the vast bee-hives of the New World, in New York, Philadelphia, Chicago. A new clime, new conditions, new customs, and new people. Old values had to be modified or exchanged; intolerance was displaced by curiosity.

Intermarriage in a city like Chicago, for instance, is a frequent occurrence. Not only do Italians and Irish, Chinese and Germans, Whites and Negroes, inter-marry, but among Jews also the number of

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those who get their spouses in non-Jewish quarters has greatly increased. A people, in the long run, cannot brush elbows in its daily intercourse with others and still remain physically as well as spiritually intact.

But the most interesting feature in the study of Jewish intermarriage in America, is the fact that seventy-five out of every hundred cases, if not more, take place with Italian affinities. After marriage, or sometimes before it, one of the two gives up the old religion and embraces the other's faith. The parents of both parties, usually devout Catholics and Orthodox Jews, are strongly opposed to these marriages, but in most cases a half-hearted conciliation follows, and though the old people do never fully overcome their secret pain at the thought that a child of theirs has married out of the fold, they submit to their fate and find consolation in charity and devotion. Rarely do the Orthodox Jewish

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parents sever all relations with their offspring or ban them with bell, book, candle (the medieval form of excommunication).

There are many causes which bring about the mating of Italians and Jews. For one thing, the Italian and Jew come in close contact with each other socially and in their economic pursuits. The workmen of both races meet daily in their shops and unions, where they exchange views, adopt policies, and come to know each other perfectly. It is here in the shops and union locals, that love affairs are concocted and finally lead to marriages.

A far greater and stronger Shadchen (match-maker) between the Italian boy and the Jewish girl, or vice versa, is the close proximity of



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WPA (ILL.) PRO. 31275

both ghettos. Not only are the Jewish and Italian centers next to each other, but both quarters overlap. Indeed, such streets as Taylor, 12th, Halsted, Center Ave., and dozens others, are Judo-Italian.

Families of both races occupy the same houses, live next door to each other, and find each other's company pleasant. Formerly, as one race would start a migration to a certain section of the city, the other would commence a gradual exodus. It is not so now. There are at present suburbs occupied by both creeds to the full enjoyment of all concerned. Melrose Park is the best illustration.

What happens in these Latin-Semitic encampments is quite fascinating from a sociological point of view. Brought up in the same streets,

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W. (JL) PRO 30275

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taught in the same classrooms, where they occupy seats next to each other, sharing each other's secrets, chumming together, the children of both races grow up with a liking and respect for each other which their parents in their time did not possess. The friendship of childhood days in very many cases ripens into glowing love with the passing years. It is hard, almost impossible, for two such lovers who have known each other from babyhood, to comprehend the objection of parents against uniting their fates in wedlock. The scruples and antagonism of the "old people" seem petty and senseless and foreign, imported from Europe, in the face of their great love and desire. In ninety out of every hundred of these cases, the sweethearts, marry with the consent of the "governors," if possible.

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... (ILL.) PROJ. 30275

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A Jewish girl who has recently married an Italian young man, related to me the story of her love the other day. Her story is characteristic of many others, and I will, therefore, report it here.

"I could not really tell you when it was that I first met Angelo. It might have been twelve years ago, and it may have been fifteen. At any rate, I was a very little girl, then eight or five years of age. We used to play ball and hide-and-seek together with the rest of the children of the block, and that is how we came to know each other. We were in the same school, and we just naturally kept together. Afterwards, I was his girl and he my boy. We went together to theaters and dances; we were what is usually called "sweethearts," but I must confess that I thought at that time that Angelo, whom I always knew as "Anky," a very colorless name, you must admit, was a Jewish boy. I had never been



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to his house, you see. We just used to meet on the block, and it never occurred to me that "Anky" might not be a Jewish name. Perhaps, if I were told then of his religion, I might have put an end to our meetings. I think I would. Afterwards, when I did find out that "Anky" was not a Jew, it was too late. I had gone too far to withdraw. Anyhow, even if I could, I don't think I would have done it. I had to marry him, Jew or non-Jew."

They meet and, Jews and Italians resembling each other so closely, they mistake each other for members of their own race. Thus the wet blanket of religion is removed, and love unimpeded plays havoc with their destinies.

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Still, even in our own age tragedies are not seldom the result of such intermarriages.

But this tale will serve no lesson. Life is not halted by morals or lessons; it marches inevitably onward.

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JEWISH

Forward, Mar. 18, 1924.

### ANTI-SEMITISM LOSING PRESTIGE

The annual report of the American-Jewish Committee ends in an optimistic atmosphere, stating that anti-Semitic propaganda in America is becoming weaker. Perhaps they have facts to prove it. I imagine that this committee keep a record of all anti-Semitic literature published in America and compare the amount of books, articles, and other literature of last year with the amount of the year previous thus ascertaining the trend. It must be that way, because I fail to see any other system whereby this fact could be determined.

But I doubt that the increase or decrease in anti-Semitic propaganda can be measured by the amount of books and other literature published in a given period. Sometimes a small anti-Semitic book can spread more anti-Semitism than a hundred large ones.

Anti-Semitism in America is exceptionally hard to measure. American anti-Semitism has a mixture of foreign hatred, and it is hard to tell where the foreign hatred ends and anti-Semitism begins.





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In relation to the Ku Klux Klan, it is not clear to this day whether their hatred toward Catholics is stronger than toward Jews. Nevertheless, the question whether anti-Semitic propaganda in America is becoming more or less powerful, or is gaining or losing strength, is not so important.

The amount of propaganda is an unreliable factor, one year it is smaller or larger than the next, depending on conditions. Anti-Semitism may grow and become powerful even if propaganda is weak. It is even possible that anti-Semitic propaganda is only relaxing, especially at a time when anti-Semitism has expanded and become strong.

But how can the strength or weakness of anti-Semitism be measured? Not two individuals can feel the effects of anti-Semitism in the same degree or in the same manner. Dr. Stephen Wise and Rabbi Shulman can see in the book Hunch, Punch and Joel an example of pure anti-Semitism, while others would not even find a trace of it in it.

Anti-Semitism in America is manifested socially, that is, there are many who do not care to associate with Jews in social life, but who will consider



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it improper to utter insulting remarks against them. On the contrary, they will treat the Jews with the utmost courtesy, will transact business, and be connected in political relations, but when it comes to social life, they draw a line. Socially they do not like the Jews.

Social anti-Semitism does not bother us in the least, (when I say 'us' I mean the Jewish intellectual) because the Jewish merchants and peddlers have in general no conception of social anti-Semitism. . . . . The Gentiles whom our Jewish intellectual comes in contact with, are just the sort who appreciate the company of their Jewish acquaintances.

With the Jews of the American-Jewish committee it is entirely different; they suffer particularly from social anti-Semitism. The Gentiles whom these Jews come in contact with in business or politically, are just that class who do not like the Jew socially.

To me, for instance, it is of little concern whether or not a yacht club admits Jews as members. I do not suffer from that sort of anti-Semitism because I have no yacht or even dream of ever having one.





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But there are Jews who have yachts. To them, the yacht club's anti-Semitism hurts very much. On the other hand, they don't suffer from the anti-Semitism that refuses to rent them an apartment in some buildings, because they themselves would not rent any apartments in their own buildings to Jews.

In general, America possesses a portion of anti-Semitism. I believe also that anti-Semitism is spreading and gaining strength, because the role that the Jews play in America becomes more significant. However, I also believe that very often we picture anti-Semitism in America much darker than it really is.

When we speak of anti-Semitism, it is not how much this or the other Gentile dislikes Jews, but to what extent that hatred can harm Jews.

There are also Jews who dislike Gentiles, but the Gentiles are not bothered about that; they are not worried about this or the other Jew disliking them.

We, here in Chicago, for instance, are very little interested in the Poles, who dislike Jews. We know that the hatred of the Poles cannot harm us, but we are very much alarmed when Americans dislike us because their hatred may





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result in much suffering for us.

As to what extent do the Jews in America suffer through anti-Semitism, I believe that we are exaggerating conditions and seeing things darker than what they are in reality.



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JEWISH



Jewish Forward, Feb. 17, 1924.

### INTERMARRIAGE AND THE GOLDEN RULE

There is nothing modern about intermarriage. Moses, the great Hebrew leader and legislator, twice married Gentile women; so did Elijah, the great Hebrew prophet. History is merely repeating itself. One thing, however, is most essential for persons of different beliefs to ascertain before they decide to become companions in life's journey, and that is their intellect and intelligence on racial and religious understanding and knowledge. Of course, if one wants to follow the edict of Joseph Bernstein, of Bridgeport, that "a Jew is a Jew and a Christian a believer in Christ," with the thought of "Oh! shut up, you Sheeney," vibrating in one's mind, then intermarriage is a calamity and an everlasting catastrophe.

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But ~~when~~ we mate as human beings as children of God, children of nature, children of the Infinite Intelligence, we need not fear of such "wow's and zowies," or other verbal explosives that the Mr. Bernstein suggests so fearfully.

There is no social ostracism in being a Jew; nor is there anything wrong in being a believer in Christ, or a believer in anything or anybody as long as the belief is pure and conscientious.

Some of the Nazarene's teachings are wonderful and inspiring. If one of his phrases, now called the Golden Rule, "do unto others as ye wish them to do unto you," were followed and observed faithfully by every living person, this world would be a paradise. Bernstein and all, including myself,



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love ourselves, and if the same love that we have for ourselves were to be shown and bestowed upon our fellow humans with equal reciprocity, won't this earth be a **Heaven**?

The trouble with the Jew, the same applies to the Gentiles and other faiths, - is that our thoughts from childhood on have been trained to regard the other's faith and belief with awe. A **Jew**, the Orthodox sort, will not eat pork, not that it isn't tasty, but because from infancy on he had been told time and again that "Chazzir" was pooh, and pooh it remains **until** he tastes it - and then lo! behold! you can't give him enough of it, and his daily menu becomes a ham sandwich. In referring to pork, I am not making fun, I merely do so as an illustration of how one's mind can be trained to hate and

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to love.

Intermarriage, if we are not bigoted, is not a failure; it's an evolutionary process, gradually working its way to get the Jew and Gentile together and make us all one big family of the Great Universe.



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A MAIN STREET JEW

By Wes Turner

He not only gave me a severe beating, but he called me a "damn Jew."

In this summary fashion, at the age of eight, one of my Gentile school-fellows first made me aware that I was not just a boy, but something more, a something that was to affect me in many ways, culminating with the withdrawal of a bid to a college fraternity which had not known of my race.

I was born in a small town in the Rockies. My parents were among the leading business and social lights of a community of ten (sic) million. My father was born in Berlin, but came to America at the age of two. My mother, a descendant of a good Hungarian stock, was born in New York. My father, in private to me, often used to disparage the "aristocracy"






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of my mother's family. She was an East New Yorker. When they were married, and as I grew up, I got the idea that this was an awful place, inhabited only by people a shade better than the poor, tubercular "Kikes" with numerous progeny, who were "persuaded" to leave my hometown under the guise of aid.

As I said, my father spoke slightingly of my maternal grandfather, although my paternal ancestor had been a saloon-keeper and frontier merchant in the days when the West was young. If my mother reads this now, it will be the first time she will have learned of my father's attitude towards her people.

My mother was an innate aristocrat, a college woman, ambitious and cultured. She recoiled from the harsh pioneer Main Streetism of my birthplace, and I was to be a lawyer or journalist if she could bring it about. That was partly responsible for my being brought up entirely in the English tongue, although father and mother and his people spoke German.



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The Seder service and my grandmother's German accent were delightful to me as a boy, and still are. These were the only "foreign" in my consciousness, and I was impregnated with a distaste for Jews born outside of the United States. When I made a trip to New York at the age of seven, the memory of "fearsome Italians" was stronger with me than that of the long bearded, be-derbied old Hebrews of the East Side. This seems significant to me now. I ascribe it to an avoidance by my mother of any communication of the idea of our racial ties.

It may be said then that in the Far West, and this is true of all but the Very largest cities where there are Ghettos, a Jew is not a Jew. All the leading merchants are Hebraic; the older generation, now rapidly disappearing, preserved the racial unity, founded synagogues, invariably Reform, but sought to lose their Hebraic characteristics as rapidly as possible. The middle generation is drifting away from even that unity with its leaning towards Jesus Christ. Discussion of anti-Semitism is barred in the Reform pulpit. The Polish and Russian Jews are eternally

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Being pushed out of the small cities into the Ghettos of Denver, Los Angeles, San Francisco, and the larger places - by their own people, mind you. The wealthy ones, the formidable, of course, are apologetically accepted, attain culture, lose their accent, and are absorbed in a few years.

The younger generation, - but that's my story. I was sent to the Synagogue Sunday School, where I learned mainly Jewish History, and thought it strange to be in church on days when my schoolmates were at school across the street. After the beating and the appellation my opponent gave me, which first made me aware of the difference, I began to be ashamed to be seen entering the Sunday School by my chums, who invariably were at recess across the way.

As I grew older, and could understand, my father inculcated in me a prejudice, and my actions were guided by that fear so that I might never leave myself open to insult or be reminded. And yet my father often spoke





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to me of becoming a rabbi - a good Reform rabbi has a life position and makes \$10,000 to \$15,000 a year.

Then a rabbi came into my life and flattered me into interest in my Sunday School work, and began to instil the "under dog" and "cling together" philosophies into me. I was confirmed in a service, partly in Hebrew and mostly in English, in which the ceremonial and display aptitudes of the Jew predominated. We thought one boy insane who learned Hebrew and became "bar mitzvah."

The beauty of the service won me and awoke my poetic sense, which is nearly all that remains to me of Jewry. I was in a fair way to becoming an ardent Judaist, perhaps a rabbi, a class whom I thought and still think the most broadly educated and informed of all men, when the rabbi who confirmed me was railroaded from my home town by his executive board on a charge of immorality. He was not even given a hearing, and this aroused all my fighting instincts. Those who brought the charge against him were



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virtual dictators of the congregation by reason of wealth alone. The "Holier than thou" idea little became them. This was in war time.

And along with the after-the-war cynicism that came to me, was a correct understanding of the case. He was an Englishman; the majority of his flock were Germans. Jews against a Jew, just as in the case of the "persuading" of the "Kikes" to leave town.

I went to college, lived at a YMCA, was rejected by a Gentile fraternity when they learned I was a Jew, after they had bid me, came East, changed my name, and my very employers today do not know my nationality.

The transformation of a Jew in a Far Western town is closely paralleled in New York. The procession out of the Ghetto to the Bronx, and from the Bronx to the Drive, equals the degeneration of the generations of the West. One place is as another. I do not moralize or condemn, for the freedom of movement, the universal viewpoint, represent distinct achievement, but not the ultimate!

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That is what I have discovered. The two million Jews in New York in the main are potentially or actually mirror reflections of myself, and of what I stand for. But the Jew in New York has made me proud of my Jewish blood. Let me explain. I see his, the Ghetto man's simplicity in all the leading fields of thought and endeavor. It took New York to give me this.

I do not have to become a "member in good standing" of any Jewish body, or to affiliate myself with my people, to recognize their worth. Evangelism and conversion to me are forms of hysteria. But understanding and consistency are everything. And respect. I cannot put my finger on the exact point of my belief here when this understanding and respect have come, but I should be afraid of appearing patronizing to them, were not the admirable qualities of the Ghetto Jew, the "Kike" Jew and also his brother the Reformed "snob" (as many of them are), so evident.

The realization comes to me that in the arts which I worship, and the sciences which fascinate me, I am beholden to the Jews, and as a Jew am in the position of a petitioner to Jews!





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### OPPOSES INTERMARRIAGE

A short time ago there was an article by Nathaniel Zalowitz on "Should Jew and Christian Inter-marry?" It may seem unwise for me, a sixteen-year-old high school girl, to discuss such a subject, but nevertheless I would like to state my opinion on this interesting topic.

First, it appears to me that Mr. Zalowitz makes practically nothing of Jew and Christian marrying. He gave two examples of happy inter-religious marriages. This may be so, but these two couples may be the only ones among thousands. I think that marriage between Jew and Christian is a failure ninety-nine times out of a hundred. I think that there can be no true lasting love between Jew and Gentile, for somewhere in the hearts of all Christians, there is nothing but hatred toward our people. The converse seems true also.

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Perhaps you will think me narrow-minded. Perhaps I am. Mind you I do not mean to say that the Gentile is absolutely no good. No, I do not mean that, for I myself have many dear friends among them, but I am approaching this from the standpoint of marriage. When a marriage such as I am speaking of takes place, there may be happiness, but it lasts only a short time.

Again, I do not think that such an article should appear in the paper the way Mr. Zalowitz's was written. It seemed, in a way, to say that these marriages do no harm. Or, at least, that is the way it appeared to me. But they do! Oh, so much suffering is caused by them. This article may have been read by thousands of young people who are not very strong-minded, and it may have persuaded them that intermarriage is not so terrible after all.

It appears to me that if many mothers and fathers had read the article they would have forbidden their children to read it.



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Why not devote the paper, or rather part of it, to interesting stories, sketches, or anecdotes about great Jewish men? I am sure this would be more interesting and wholesome for the young readers of your paper. I wonder, do they, the readers, agree with me or not?



Daily Jewish Courier, Mar. 19, 1923.

BISHOP MANNING'S APPEAL AGAINST EVIL OF DIVORCE

(Editorial)

The appeal issued by Bishop Manning, principal clergyman of the Episcopalian Church in New York, to all religious organizations, including the Jewish, for a united fight against the evil of divorce, will find no response in Jewish circles. Bishop Manning represents the Christian view of marriage, which is fundamentally different from the Jewish standpoint, in which marriage is a contract that can become null and void if both parties find a life-partnership impossible.

The Christian religion demands the impossible--the continuation of the nuptial ties between husband and wife under all circumstances. On the other hand, the Jewish religion takes into account human nature, and experience shows that despite the most liberal Jewish marriage and divorce laws, Jewish family

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life is comparatively stronger and purer than non-Jewish family life. The scandalous divorce trials with which the press is overrun each day, do not involve Jewish couples. Seldom are they Jewish, and if they are Jewish, they are usually "Americanized" Jews, i. e., Jews who have lost their Jewish traditions and who are neither here nor there. What the Jews need, is not to make divorce laws more stringent, or to prohibit divorce entirely, but rather to fortify the ancient Jewish traditions of a pure family life.

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